



3 1761 07378611 3



Digitized by the Internet Archive  
in 2011 with funding from  
University of Toronto

THE  
PRÁKRITA - PRAKĀṢA:

OR,  
THE PRÁKRIT GRAMMAR  
OF

VARARUCHI,

WITH THE COMMENTARY (MANORAMA) OF BHAMAHA.

THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE  
BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC  
SOCIETY AND THE EAST INDIA HOUSE.

WITH NOTES, AN ENGLISH TRANSLATION,

AND INDEX OF PRÁKRIT WORDS; TO WHICH IS PREFIXED A SHORT INTRODUCTION  
TO PRÁKRIT GRAMMAR.

BY

E. B. COWELL, M.A.,

PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF CAMBRIDGE.

SECOND ISSUE.

LONDON:

TRUBNER & CO. 60. PATERNOSTER ROW

1868.

PK  
1206  
V37  
1868



TO

HORACE HAYMAN WILSON, Esq., M.A., F.R.S.,

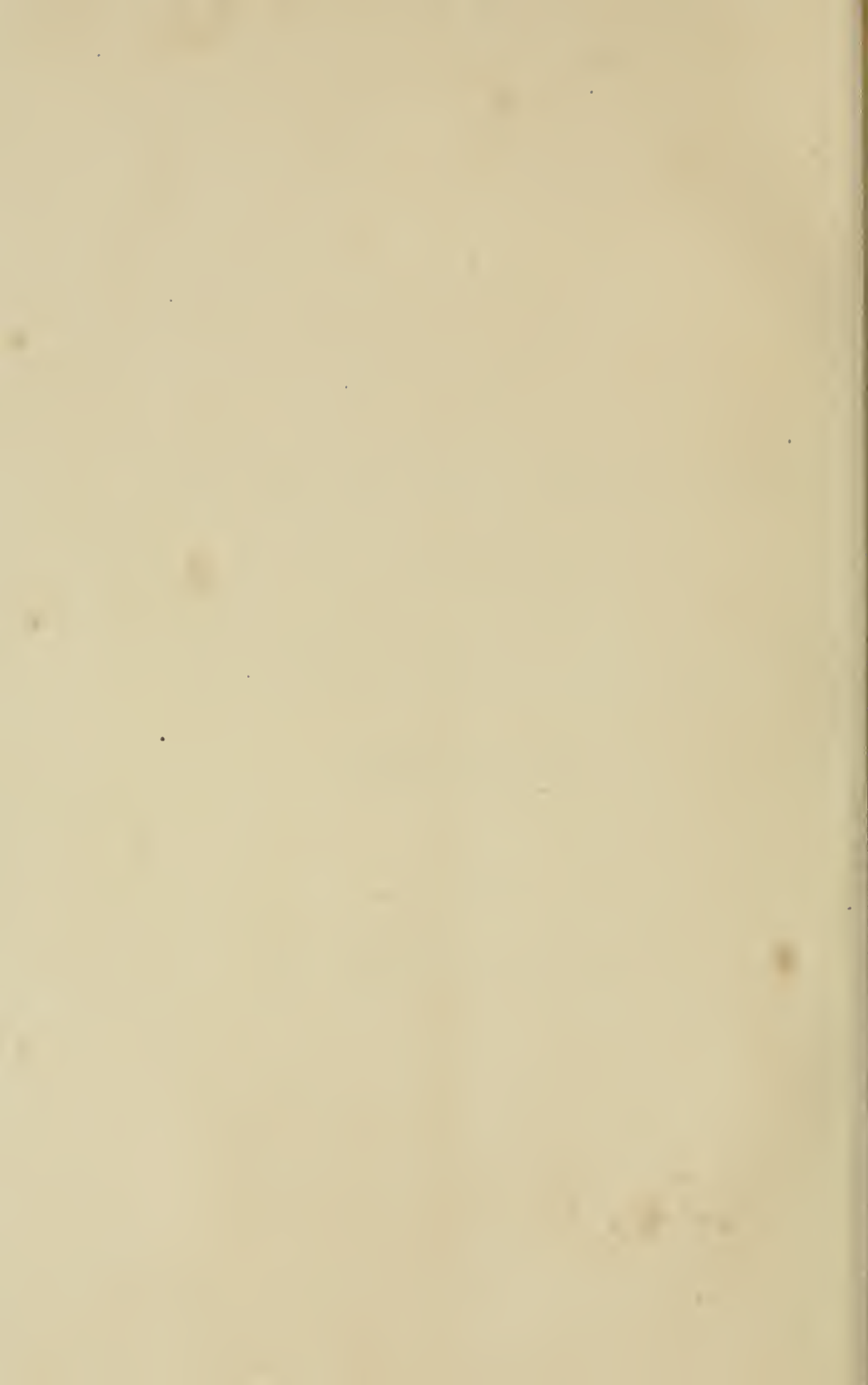
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,  
ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

INSCRIBES

THIS VOLUME.



## ADVERTISEMENT TO THE SECOND ISSUE.

---

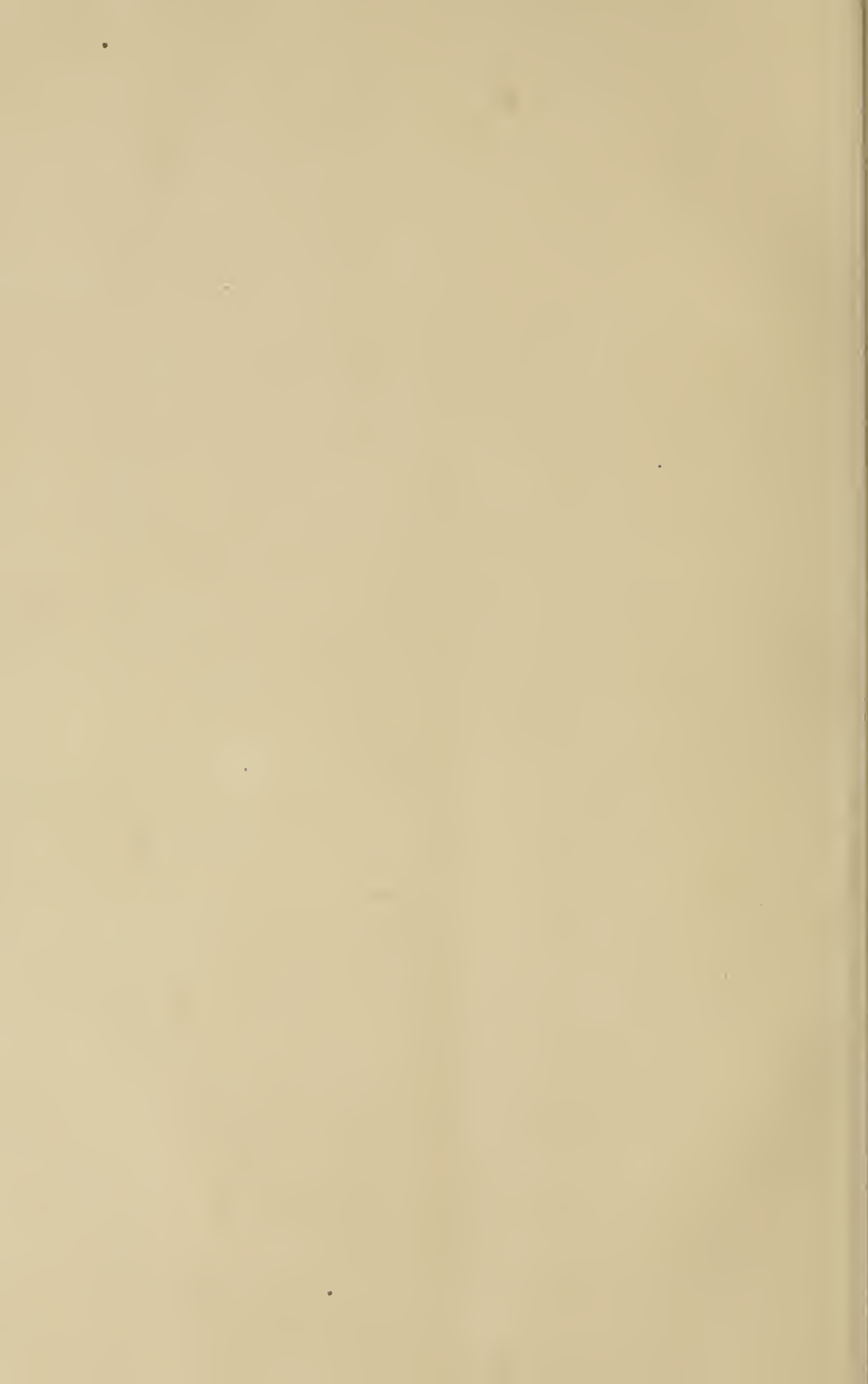
I gladly avail myself of the opportunity of a Second Issue of the *Prākṛita Prakāśa* to make one or two corrections.

I wish to cancel the remarks, in p. vii. of the Preface, on the *Pāli Grammar of Kachcháyana* and its identity with the *Prākṛit Grammar of Vararuchi*. My mistake was first pointed out by Professor Weber in a very kind review of my edition in the *Zeitschrift der Morgenländischen Gesellschaft*, in the volume for 1854. Mr. James Alwis has lately published in Colombo an edition and translation of the sixth book of *Kachcháyana's Pali Grammar*,—the very work which Mr. Turnour's remarks had led me to believe was no longer extant; and I hope that the editor will give us the remaining seven books of the work.

To the scanty testimonies which I was able to give in my Preface, p. vi., in proof of the identity of *Vararuchi* and *Kátyáyana*, I can now add that of *Sáyana*, who in his Preface to the *Rig Veda* (Professor Müller's ed., vol. i., p. 36, 2) expressly ascribes the *Várttikas* on *Pápiní* to *Vararuchi*.

I have reprinted the first *Sútra* of the fourth section, with its commentary.

E. B. C.



## PREFACE.

---

PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India\*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prákrit, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.’† When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

\* For instance, cf. the Hindústání جودد, تیرد, بارد with the Prákrit forms in Vararuchi, ii. 41. i. 9.

† Professor Wilson’s “Hindú Drama,” Introduction, p. lxvi.

Prākṛit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prākṛit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the 'nine gems' who flourished at the court of Vikramāditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathā-sarit-sāgara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.\* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Pāṇini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pāṇini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

\* See this point fully discussed in Professor Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.—xi.

for a grammarian; the passage relating to Kátyáyana is as follows: \*  
*'Tehi na pou ti* (erigé par les Chinois), limite de l'Inde du Nord. . . . Au sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt obscure); là a vécu le docteur *Kīa to yan na*, 300 ans après le Nirvána. †  
 Monastère fondé par Asoka.' The Buddhist traditions in Ceylon all agree in calling the author of the earliest Páli grammar Kachcháyana; ‡ and, although this is said to have perished, yet when we remember how very closely allied Páli is to Prákṛit, and that Kachcháyana is simply the Prákṛit form of Kátyáyana, there can be little doubt that the Prákṛit grammar of the one and the Páli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kátyáyana is certainly our oldest authority for Prákṛit grammar; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prákṛita Śāstra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prákṛit of the grammarians, and that which we find in the plays; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pāṇini and Vararuchi have

\* Quoted in the Appendix (p. 382) to Remusat's translation of the "*Foe koue ki*, ou *Rélation des royaumes bouddhiques*." See also M. Julien's "*Hist. de la vie de Hiouen Tsang*," pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Tsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360.

‡ See Turnour's "*Maháwanso*," Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sūtras* (or 'concise aphorisms,') revered with almost Masorethic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the *Sūtras*, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows:—

(A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.\*

(B.) No. 211 in Professor Wilson's collection in the Bodleian Library at Oxford.

(C.) No. 210 in the same. Clearly written, but very inaccurate.

(D.) No. 158 in the same.

\* It is this which Professor Lassen used for the portions of Vararuchi published in his "*Institutiones Linguae Pracriticae*" (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius' "*Radices Pracriticae*"). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Höfer's "*Zeitschrift für die Wissenschaft d. Sprache*." I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasant task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen's "*Institutiones*" have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.



(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáśi-kṛitam*] by the Pandit Vishṇu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as *e.g.* v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sútras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakáśīkaraṇam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded), copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sūtras from W. D and E generally agree,\* the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sūtra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its *Variae Lectiones* noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sūtras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sūtras found in only one MS. beside W I have given in the notes; the various spurious Sūtras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the *Prākṛita-Sanjīvanī*, and the grammars of Kramadīśwara, Hemachandra, etc.

1. The only MS. of the *Prākṛita-Sanjīvanī*, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sūtras, which it generally gives in their

\* Thus DE alone quote the line from the *Setubandha* in the Comm. to iii. 52.—For our knowledge of this rare and ancient Prākṛit poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine\* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarāja-virachitāyām prākṛita-sanjivanyām*, or, as it is written at the close of the book, *Prākṛita-sanjivanyāyā*; the only notice which I have found of Vasantarāja himself, is in a passage from the *Prākṛita-Sarvaswa*, which states that Mārkaṇḍeya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śākalya, Bharata, Kohala, Vararuchi, Bhāmaha, and Vasantarāja.†

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a *Prākṛit Grammar* as an eighth 'Adhyāya' after the seven 'Adhyāyas' of his Sanskrit Grammar. The final inscription is *Ity-āchārya-śrī-Hemachandra-virachitāyām siddha-Hemachandrābhīdāna-svopajña-śabdānuśāsanavṛttan*, etc.

This eighth Adhyāya consists of four Pādas, with 271, 217, 180, and 445 Sūtras respectively. We have first the *Prākṛita-bhāṣā* (or 'principal *Prākṛit*'), in the first three pādas and half of the fourth; the remainder is occupied with the Śaurasenī, Māgadhī, Paiśāchī, Chulīkā-Paiśāchī, and Apabhraṃśa-bhāṣā. Hemachandra's opening Sūtra is '*Bahulam*,' and the *bahulādhikāra* is supposed to continue to the end of the work,‡ and to explain any irregularities which may apparently contradict his rules,

\* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43, 53.

† शाकल्यभरतकोहलवररुचिभामहवसंतराजाद्यैः प्रोक्तान् ग्रंथान् नानालक्ष्याणि च निपुणमालोक्य अव्याकीर्णं विशदं सारं खल्यचरग्रथितपद्यं मार्कण्डेयकवीन्द्रः प्राकृतसर्वस्वमारभते ॥

‡ An instance of this occurs in a Sūtra quoted in Appendix E. p. 157.

especially in the Jaina writings, '*Ārsham*' being his next Sūtra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyāya by itself in the Walker collection in the Bodleian, both in the Devanāgarī character.

[*a.*] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[*b.*] (No. 171.) A less legible MS., but more easy of reference from its having the Sūtras of each pāda numbered.

Hemachandra's grammar is too independent of Vararuchi's to afford much aid in illustrating the latter's Sūtras; but many of his rules are very interesting, especially those on the Māgadhi, an abstract of which I have added at the end of the translation of Section xi. [*cf.* p. 181]; his rules for the Śaurasenī are given in Appendix C [*cf.* pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [*cf.* pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prākṛit grammar in the Sankshipta-sāra of Kramadīswara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his '*Institutiones.*' As this work is of great value in correcting Vararuchi's text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prākṛit portion, by Bābu Rājendralāl Mitra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadīswara

has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the *Prākṛita-Sarvaswa*, by *Mārkaṇḍeya-kavindra*, of which there is a copy, bound up with *Vararuchi*, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the *Bhaṭṭi-Kāvya*, which is so written as to be either Sanskrit or Prākṛit, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the *Prākṛita-Prakāśa*, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these *Vararuchi* must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the *Sūtras* themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of *Sandhi*, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prākṛit words with Sanskrit; as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskrit-Prākṛit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व as the Prākṛit equivalent for the Sanskrit प; in the continental editions of the plays it has been usual to write व, but for this there is no authority,\* as the MSS. make no difference between the व = the Sanskrit प, and that = the Sanskrit व. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prākṛit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sūtra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prākṛit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in 'Śakuntalā,' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Bochtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the Laghu Kaumudī. All the peculiar features of the Hindū system are retained, while at the

\* Cf. Dr. Trithen's remarks in the preface to his edition of the Mahāvīracharita.

† ॥ वो वः ॥ खरात्परस्यामंयुक्तस्यानादेर्वस्य वो भवति ॥ अलावू  
अलाऊ ॥ अलावुः ॥



same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Pāṇini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sūtras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

## CONTENTS.

	PAGE.
Introduction to Prákṛit Grammar . . . . .	xvii
The Prákṛita-Prakáśa (Sanskrit text) . . . . .	1
Appendix A (spurious Sūtras) . . . . .	97
Appendix B (on Var. iv. 25) . . . . .	101
Appendix C (Hemachandra's Sūtras on the Śaurasení dialect) . .	104
The English Translation . . . . .	107
Appendix D (on Var. iii. 58) . . . . .	185
Appendix E (Hemachandra's Sūtras on vowels in Sandhi) . .	187
Index of Prákṛit words. . . . .	188



A SHORT

## INTRODUCTION

TO

# PRÁKRIT GRAMMAR.

---

‘PRÁKRIT’ (as has been already observed) ‘is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;’ and, as the word is used by the grammarians, it signifies ‘derived,’ thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—‘*Prakṛitih sanskritam, tata-bhavam tata āgatam eva “prākṛitam.”*’ The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuchi, has only treated of four—the Māhārāshṭrī, the Paisāchī, the Māgadī, and the Śaurasenī. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his ‘*dialectus præcipua*.’ Its grammar is given in the first nine sections of the ‘Prākṛita-Prakāśa,’ the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians<sup>1</sup> is very different from that with which we are familiar in Europe, it has been thought that the following

---

<sup>1</sup> All the rules of Hindú grammarians are given in the form of concise aphorisms (*sūtras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prākṛit Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prākṛit passages, which form so large a portion of all Hindú plays.

Prākṛit almost always uses the Sanskrit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

## SECTION I.

### 1. *Vowels.* (Var. i.)

Prākṛit retains all the Sanskrit vowels except *ṛi* (*ṛi*, *ḥṛi*, *ḥṛi*) *ai* and *au*.

*Ṛi* initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ṛi* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, *ef.* Var. i. 27—29. [For *ḥṛi*, *ef.* i. 33].

*Āi* becomes *e* or *āi*, rarely *i* or *ī* (i. 35—39).

*Āu* becomes *o* or *āu*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (*ef.* Williams' Śakuntalā, p. 228, note).

---

generally governed by *sthāne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, *ef.* Pāṇini, i. 1, 66.) *Īā* signifies 'option.' Pāṇini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;<sup>1</sup> that is, *á*, *í*, and *ú* become severally *a*, *i*, and *u* (*e* and *o*, being common, may remain): as, *magga* for *márga*; *diggha* for *dirgha*; *purva* for *púrva*. Subsidiary to this, are the two following rules: [*a.*] If the long vowel is retained, one of the consonants is elided, as *ísara* or *issara* for *ísarara*: [*b.*] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jíhā* for *jíhā́*. *E* and *o* being favourite vowels in Prākṛit, *i* and *u* before a conjunct are very frequently changed to these (*cf.* Var. i. 12, 20); in some words an initial *u* becomes *a* (*cf.* i. 22); for *purusha*, 'a man,' we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mātra*, which, though not in Vararuchi, frequently occurs in the plays [*e.g.* Śak., Williams', p. 183, 6].

## 2. Single Consonants. (Var. ii.)

[*a.*] Prākṛit has no palatal or cerebral sibilant (ii. 43); *n* is everywhere changed to *ṇ*, unless it be followed by a dental consonant; and an initial *y* becomes *j*; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be 'initial'; *cf.* Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *una* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; *cf.* also Var. ii. 32—41.

[*b.*] *Final* single consonants are dropped, except *m*, and sometimes *n*, which become anuswāra [iv. 6, 12]. The finals of nouns often assume *a* or *á*, and so cease to be final (iv. 7—11).

## [*c.*] Medial single consonants.

*K*, *g*, *ch*, *j*, *t*, *d*, *p*, *b*, *v*, *y* (by ii. 2), may be optionally elided or retained; but *t* and *p*, when not elided, generally pass into *ḍ* and *v*<sup>2</sup> (ii. 7, 15); and the elision of *y* (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *prati* is always written *paḍi*; see note, p. 116.

*N* becomes *ṇ*; *ṭ* becomes *ḍ*; *ḍ* often becomes *l* (ii. 20, 23).

<sup>1</sup> This principle does not seem to be given in Vararuchi, but *cf.* Appendix D, p. 185.

<sup>2</sup> Or *b*, as it is often printed; on this, see Preface, *supra*, p. xiv.

*Ah, gh, th, dh, bh* (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,<sup>1</sup> or Śauraseni dialect, cf. xii. 3); *chh, jh, ḍh* remain unchanged; *ṭh* always becomes *ḍh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; cf. Lassen, p. 208).

*R* often becomes *l* (ii. 30); this is universal in the Māgadhī and the inferior dialects. *N, m, l, s, h* remain unchanged. *Ś* and *śh* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

### 3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prākṛit changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prākṛit form, it is sometimes not easy to recognise the original word in its disguise. Prākṛit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *khh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *ṇh* for *śṇ* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into anuswāra, as *ansu* for *āśru*; and the same also applies, but rarely, to *v* and *s*; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, see Var. iii. 59—66.

## TABLE OF PRĀKRIT CONJUNCTS.

The following table will show at a glance the various Sanskrit combinations which each Prākṛit one represents. As given there they properly refer to those in the middle of a word; but, by dropping the first letter, they will equally apply to those at the beginning; thus, *khh* = *ksh* when medial, as

---

<sup>1</sup> The Māhārāshṭrī dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhāmaha's, as '*eritta-bhanga-bhaya*,' in iv. 16, and his reference to the *gāthāh* in ix. 4. Cf. Lassen, pp. 370—378, who also quotes from the Śāhitya-darpana, 'noble women should properly speak the Śauraseni, but in their songs (*gāthāh*) they must use the Māhārāshṭrī.'

*jakkha* for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

क = त्क, प्क, त्त (?)<sup>1</sup> iii. 1. = क्य, iii. 2. = क्र, कर्; क्त, त्क; क,  
iii. 3.<sup>2</sup>

कख = त्व, एव, iii. 1. = ख्य, iii. 2. = च (त्थ, च्य), प्क, स्ख, iii.  
29. = षव, स्ख (:ख), iii. 1.

गग = ग्ग, द्व, iii. 1. = ग्र, ग्य, iii. 2. = ग, र्ग, ला, iii. 3.

गघ = द्व, द्व, iii. 1. = म्न, घ्न, घ, iii. 2, 3.

ख्ख = ख्ख (cf. iii. 56).

च = च्य, iii. 2. = त्य, iii. 27. = च्र, चर् iii. 3.

च्छ = च्य, iii. 27. = र्छ, छ, iii. 3. = च (त्थ), iii. 30. = त्थ  
(त्थ), प्थ, थ,<sup>3</sup> iii. 40.

ज = ज्ञ, iii. 3. = ज्ञ (sometimes), iii. 5. = ज्ञ, र्ज्ञ, ज्व, iii. 3.  
= ज्य, iii. 27. = र्ज्ञ, iii. 17. = य्य (e.g. *sejja* for *śayya*, iii. 17).

ज्ज = ज्य, ज्ञ, iii. 28.<sup>4</sup>

ञ = ज्ञ, न्य, ण्य (sometimes), xii. 7 (*Śaur.*) = ज्ञ, x. 9 (*Paṭṭ.*)

ट = र्त्त, iii. 22 = त्त (once), iii. 23.

ट्ट = ट्ट, iii. 10. = ट्ट, iii. 1. = स्त, स्थ (rare), iii. 11. v. 23.  
viii. 25, 26.

<sup>1</sup> *Kh* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on Mṛich., p. 29, l. 20.

<sup>2</sup> *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkāra* = *tiraskāra* (cf. Lassen, p. 264); in all other cases it should be *kkh*. The same holds of *chch* = *śch*.

<sup>3</sup> *Chchh* = *shth*, very rarely; e.g., *padichchhida* = *pratishtṭhita*, Śākuntalā (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

<sup>4</sup> *Jh* seems to stand for *ksh* in such words as *jhina* = *kshina* (Lassen, p. 263), but cf. viii. 37.

डु = तर्, दर् (rare), iii. 25, 26.

डू = ऋ, iii. 2. = धर् (rare), viii. 44.

एह, एड = न्त, न्द (once), iii. 45, 46.

ए = ए, iii. 1. = झ, झ, iii. 44. = न्व, ii. 42. = एव, न्य, iii. 2.  
= एर्, एव, iii. 3. = न्व, iii. 3, with ii. 42.

एह = छण, अ, पण, ख, ङ ( ह ). iii. 53; cf. iii. 8.

त्त = क्त, ण, iii. 1. = त्त, त्त, iii. 2. = त्र, त्र, iii. 3. = तर्, iii. 3, 24.

त्य = क्य, प्य, iii. 1. = त्र,<sup>1</sup> vi. 2. = र्य, iii. 3. = स्त, iii. 12. =  
स्य, iii. 1.

इ = ग्द, ब्द, iii. 1, 3. = द्वा, iii. 2. = द्र, दर्, द्द, iii. 3 ( द्र may  
remain unchanged, iii. 4).

ड्ड = गध, अ, iii. 1, 3. = धर्, ध्व, iii. 3.

न्द = न्त ( *Śaur.*, cf. Hema-ch. 261, App. C. )

न्ध = ङ्ग (once), iii. 34.

ण = क्ण, त्ण, iii. 1. = ण, iii. 2. = प्र, पर्, त्प्र, ण, iii. 3. = क्त,  
iii. 49. = त्त (once), iii. 48.<sup>2</sup>

फ = क्फ, त्फ, फ ( :फ ), स्फ, iii. 1. = फ, स्फ, iii. 35, 36.

व्व = ग्व, ड्व, द्व, iii. 1. = वर्, व्र, iii. 3.

भ = गभ, ड्भ, द्व, iii. 1. = भ्य, iii. 2. = भ्र, भर्, iii. 3. = क  
(once), iii. 47.

स्व = स्र (on this rare change, cf. note transl. iii. 53).

स = ( झ, एस ), न्म, iii. 43. = स्य, iii. 2. = मर्, त्त, iii. 3. [ स्र  
becomes मिल-; cf. iii. 62.]

<sup>1</sup> As in the adverbial terminations; i.e., *ettha* = *atra*.

<sup>2</sup> *Pp* = *sp*, *shp*, only in a compound word (cf. note *supra*, on *kk*), see  
Lassen, p. 264.



म्ह = ण, iii. 32. = ञ्ण, ण्ण (sometimes), iii. 32; *cf.* vi. 49. vii. 7.  
= ह्ण, iii. 8.

य्य = र्य, ज, xi. 7. (*Māg.*)

र = र्य (sometimes), iii. 18.

रि = र्य (sometimes), iii. 20. [*cf.* x. 8, *Pañś.*] = दृ (sometimes),  
i. 31.

रिम, रिह = र्ण, र्ण; ह, iii. 62.

ल्ल = ल्य, iii. 2. = लं; ल्व (?), iii. 3. = र्य (rarely), iii. 21.

ल्लह = ल्ह, iii. 8.

व्व = द्द,<sup>1</sup> iii. 1. = व्य, iii. 2. = व्र, व, iii. 3.

-म = र्ण, अ, अ, स्व, iv. 15.

स्स = ण्ण, श्य; ण, व्य; ल्य, iii. 2, with ii. 43. = अ, र्ण, य; र्ण, व्व,  
स्स, स्व, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machchha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha* = *vindhya*, *dhy* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

## SECTION II.

We may divide Prākṛit nouns into five declensions: 1. Those ending in *a* and *ā*; 2. Those in *i* and *ī*; 3. Those in *u* and *ū*; 4. Those ending originally in *ri*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ri* either change it to *u* or assume a new

<sup>1</sup> *Vv* = *dv* (by iii. 1) only in such cases as *uvvella* for *udveshṭa* (viii. 41) where a radical *v* follows the preposition *ud*; *cf.* Lassen, p. 258. We once find *v* = an initial *dv*, in *vāraha* = *dvādaśa*, ii. 14.

termination in *ara* or *dra* (*cf.* Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *á*; and *mátri*, thus becoming *mádá*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (*cf.* Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *á* if feminine) to the base, as *ásisá* = *ásis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prákrit laws; as, *bhavadá* (instr. of *bhavat*), *dusá* for *áyushá* (instr. of *áyus*). See Lassen, p. 298.

Prákrit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies 'from' in a *causal*, and *sunto*, which signifies 'from' in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

### DECLENSION OF NOUNS.

वच्च् = वृच् masc. (neut. वण = वन).	
SINGULAR.	PLURAL.
Nom. वच्को (neut. वणं)	वच्का (neut. वणादं -इ; वणाणि, xii. 11.)
Acc. वच्चं —	वच्चे; वच्चा (v. 11; <i>cf.</i> note, trans.) (neut. = nom.)
Instr. वच्केण	वच्चेहिं -हि
Abl. { वच्चादो -इ वच्चाहि वच्चा	{ वच्चाहिंतो वच्चेहिंतो वच्चासुंतो वच्चेसुंतो
Gen. वच्च्स्स	वच्चाणं -ण
Loc. वच्चे वच्च्मि	वच्चेसु -सुं
Voc. वच्च् (neut. वण)	वच्चा (neut. वणादं -इ)



अग्नि = अग्नि masc. (neut. दहि = दधि).

## SINGULAR.

Nom.	अग्नी (neut. दहिं)
Acc.	अग्निं —
Instr.	अग्निणा
Abl.	अग्नीदो -दु -हि
Gen.	अग्निणो अग्निस्सु
Loc.	अग्निम्नि
Voc.	अग्नि (neut. दहि)

## PLURAL.

अग्नीओ अग्निणो (n. दहीदं -इ)
अग्निणो; अग्नी (?) —
अग्नीहिं -हि
अग्नीहितो -सुंतो
अग्नीणं -ण
अग्नीसु -सुं
अग्नीओ अग्निणो (n. दहीदं -इ)

माला = माला fem.

## SINGULAR.

Nom.	माला
Acc.	मालं
Abl.	मालादो -दु -हि
Instr.	} मालाद् -ए
Gen.	
Loc.	
Voc.	
	माले

## PLURAL.

मालाओ -उ; माला ( <i>cf.</i> note, tr. p. 145.)
मालाओ -उ
मालाहितो -सुंतो
मालाहिं -हि
मालाणं -ण
मालासु -सुं
मालाओ -उ

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prākṛit inflexion; and the same holds of those in *u* and *ū*.

एई = नदी fem.

SINGULAR.		PLURAL.	
Nom.	एई	}	एईओ -उ; एई (? Lass. p. 307, note 2.)
Acc.	एइं		
Abl.	एईदो -दु -हि		एईहिंतो -सुंतो
Instr.	{ एईअ -आ एईइ -ए		एईहिं -हि
Gen.			एईणं -ण
Loc.			एईसु -सुं
Voc.	एइ		एईओ -उ

### SECTION III.—PRONOUNS (VAR. VI.)

The Prākṛit *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja* = *ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prākṛit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined; thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*; *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prākṛit, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassin*) frequently used for the feminine, as in Śakuntalā (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmāt* and *etasmāt* (vi. 10, 20); *se* for *tasya* or *tasyāh* (vi. 11); *sim* for *teshām* or *tāsām*; *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enām*. For *kiyat*, *tāvat*, etc., we have (by iv. 25) the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc.

ज = य (Masc.) 'Who.'

## SINGULAR.

Nom.	जो (जं neut.)
Acc.	जं —
Instr.	जेण जिणा
Abl.	जत्तो -त्तु जदो -दु
Gen.	जस्स जास <sup>1</sup>
Loc.	जस्मिं -स्मि जस्मिं -स्मि जहिं जत्य

## PLURAL.

जे (जाइं -इ neut.)
जे —
जेहिं
जाहिंतो जासुंतो
जाणं -ण जेभिं
जेसु -सुं

## Feminine.

## SINGULAR.

Nom.	जा
Acc.	जं
Abl.	जादो -दु जीदो (?)
Instr.	जिणा
Gen.	जस्सा जामे (?)
	जिस्सा जीसे
Loc.	जाहे जइआ

## PLURAL.

} जाओ -उ जीओ -उ
जाहिंतो -सुंतो जीहिंतो -सुंतो
जाहिं जीहिं
जामां जेभिं; <sup>2</sup> जामिं जाणं -ण
जीणं -ण जीभिं
जासु -सुं जीसु -सुं

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujjha*, *tumha*, *tumma*, *amha*, and, in some cases, *majjha* (cf. Hindústání  $\text{ہم}$  and  $\text{ہمیں}$ ).

<sup>1</sup> We find also a neuter genitive *kisa*, used in the sense of 'why?' in the plays.

<sup>2</sup> Hemachandra gives these first two forms. For *jāsīm*, cf. vi. 4, var. lect.

## युष्मद् 'Thou.'

SINGULAR.	PLURAL.
Nom. त्वं <sup>1</sup> (तं)	तुज्जे तुन्हे
Acc. (तं तुं) त्वम्	तुज्जे तुन्हे वो
Instr. (तद्) तए <sup>2</sup> त्वमए त्वमे (त्वमाद्) ते दे	तुज्जेहिं तुन्हेहिं त्वमेहिं
Abl. तत्तो (तद्त्तो त्वमादो -दु -हि).	तुन्हाहिंतो -सुंतो
Gen. (त्वमां) तुह तुज्ज त्वम त्वम् ते दे	वो मे तुज्जाणं तुन्हाणं
Loc. तद् <sup>3</sup> (तए त्वमए त्वमे) त्वमस्मि	तुज्जेसु तुन्हेसु

## अस्मद् 'I.'

SINGULAR.	PLURAL.
Nom. अहं (हं अहअं अहस्मि)	अन्हे (वअं in prose, xii. 25)
Acc. मं ममं (अहस्मि)	अन्हे णो (णे?)
Instr. मे मए (मद् ममाद्)	अन्हेहिं
Abl. मत्तो (मद्त्तो ममादो -दु -हि)	अन्हाहिंतो -सुंतो
Gen. मे मम मज्ज मह	मज्ज (?) णो अन्ह अन्हाणं अन्हे
Loc. मद् (मए) ममस्मि	अन्हेसु

For the numerals, see Vararuchi, vi. 54—59.

<sup>1</sup> In Śāk. Williams', p. 230, l. 1, we find a nom. *tum*; cf. Var. vi. 26, v.l.

<sup>2</sup> In the plays more generally *tue*.

<sup>3</sup> In the plays more generally *tui*.

SECTION IV.—VERBS.

Prākṛit has properly only one conjugation (= the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sāra, and the plays (*cf.* Lassen).

*Present.*

SINGULAR.

1. हसामि हसमि (हसन्दि)
2. हससि
3. हसदि<sup>1</sup> हसइ

PLURAL.

1. हसामो -मु -म हसिमो -मु -म  
हसमो -मु -म (हसन्द्दो -न्द्द)
2. हसह (in prose हसध -धं)  
हसित्या (हसत्य)
3. हसन्ति

The middle voice has a second and third person singular, as *sahase*, *sahade* or *sahae*.

*Imperative.*

SINGULAR,

1. हसमु (Var. vii. 18)
2. हससु (हसाहि हस हसस्स)
3. हसदु हसउ

PLURAL.

1. हसामो -म हसमो -म (हसन्द्द)
2. हसह (हसध -धं)
3. हसन्तु

It should be added that, instead of *a*, *e* may be optionally used before any

<sup>1</sup> On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., 'Consultò poni à grammaticis formas *maxime vulgares*; à poetis contra pro vario dicendi genere diversis locis alterutras praeoptari.'

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prākṛit allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prākṛit.

[*a*] That most in use has the following terminations :—

Singular	1. स्सं स्सामि.	2. स्ससि	3. स्सदि
Plural	1. स्सामो.	2. स्सध, स्सह	3. स्संति.

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prākṛit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *cheh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (cf. Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihāmi* and *hasihāmo*. (Note also such forms as *kāham*, *dāham*, from *kṛi* and *dā*; Var., vii. 16).

[For the very rare forms with the inserted *jja* and *jjā*, in Var., vii. 20—22; as also for the rare preterite in *ia* and *hia*, in Var., vii. 23—24; See Lassen's Inst., pp. 353—358.]

The Prākṛit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *ia* or *ijja*; as *padhīai* or *padhījjaī* for *paṭhyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gamīai* for *gamyate*; *dissai*, or more commonly *disai*, for *drīṣyate* (cf. also viii. 57, 58.)

There are two forms of the causal; one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *kāredi* from *kara* = *kṛi* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26); the other in which *āre* (*ābe*?) is added; as *kāráredi* or *karáredi* (the *a* of the first syllable being only optionally lengthened, vii. 27; cf. note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *vattum*, from *vach*; *ṇedum*, from *ṇi*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *hasum* or *hasium*, from *has*.

The indeclinable participle in *twā* becomes *tūna* or *ūna*, as *kāṭūna*, from *kā* = *kṛi*; that in *ya* becomes *ia*, and is usually the only form found in

prose, even in the simple verb; as *geṇhīa*, from *geṇh* = *grah*. In prose we find a few instances of *tivā* relaxed into *dua*, as *gadua* for *gatvā*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, 'reciting.' Vararuchi (vii. 11) allows a fem. form *padhai*, as well as *padhanti*. The present participle middle ends in *māṇa* (with fem. in *māṇī* or *māṇā*, v. 24).

The passive allows the termination *nta* as well as *māṇa*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *anīya* becomes either *aṇīa* or *anījja*.

On the particles, etc. (Var. ix.) we have little to note, except that *itī* becomes *tī*, in which case a preceding *ā*, *i*, or *u* is shortened; *khalu* becomes *kkhu* after a short or common<sup>1</sup> vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjēva* or *jēva*. *Iva* usually becomes *vīa* or *vva*; for *api* we have *vī* or *bī*.

The above little sketch of Prākṛit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prākṛit of Kālidāsa or Bhavabhūti; of course that of the Mṛicchhakatikā is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguae cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit."

---

<sup>1</sup> It is important to bear in mind that *e*, *o*, and a short vowel followed by anuswāra are considered common in Prākṛit prosody.

---

The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Trithen's edition of the Mahāvīracharita, although there the Prākṛit passages have no Sanskrit explanations subjoined.



## CORRECTIONS AND ADDITIONS.

P. 14, l. 7, on *somálo* add as a note, 'So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; cf. note transl. p. 119.'

P. 19, add to note 3, 'the Prák. Sanj. reads Sút. 17, as in text.'

P. 24, note 5, read 'B *ṇah*; DE *nṭhah*.'

P. 30, last line, add, 'for this Sút. and its corrupt Comm., cf. note transl. pp. 135, 136.'

P. 39, l. 11, read Sút. 3, अतो ऽमः

P. 49, note 1, add to W's var. lect. (after *ssá so*), '*ityádésau vá bhavatah*; *id-ed-ad-átáscha bhavanti*; *kissá, kise, kii* (Cod. *kii*), *kic, kia, kid*'; and similarly *jissá*, etc., *tissá*, etc. Then follows *nasgrahanena*, etc. as in note.

P. 61, l. 2, W's var. lect. accidentally omitted; W for '*nityártham—viśeṣhaṇam*,' has '*niyamártham vacchanam*.'

P. 111. Add as a note to i. 24, 'The Prák. Sanj. reads this Súra *Ud úto madhukádishu*, and employs it to explain the shortening of *ú* before a conjunct, as *dhutta* = *dhúrta*. Similarly it uses i. 18 to explain the shortening of *i*; cf. also note, p. 109, and Appendix D.'

P. 128, l. 12, for 'end' read 'middle,' and add as a note to the Sút. (iii. 36), 'though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Súra.'

P. 129, l. 5 from bottom, for 'see v. 45,' read 'as *attá*, by iii. 2; cf. var. lect. v. 46.'

The ˘ has occasionally dropped in ॠ in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *nṭtháro*; p. 69, l. 16 (Sút. 7) *nollah*; p. 72, l. 10 (Sút. 23), *jno*; similarly the *e* in *stháne*, p. 70, l. 11; and *lésena*, p. 83, l. 12.



॥ श्रीगणेशाय नमः ॥

जयति मदमुदितमधुकरमधुररुताकलनकूणितापाङ्गः ।  
करविहितगण्डकण्डूविनोदसुखितो गणाधिपतिः ॥ १ ॥  
वररुचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।  
बुद्धा चकार वृत्तिं संक्षिप्तां भामहः स्पष्टां ॥ २ ॥

॥ आदेरतः ॥ १ ॥

अधिकारो ऽयं । यदित ऊर्द्धमनुक्रमिष्याम आदेरतः स्थाने  
तद्भवतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः । अत  
इतिच आ अकारविधानात् । अत इति तकारग्रहणं सवर्णनिवृत्त्यर्थं ।

॥ आ समृद्धादिषु वा ॥ २ ॥

समृद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारो भवति वा ।  
समिद्धी सामिद्धी । पत्रडं पात्रडं । अहिजाई आहिजाई । मणं-  
सिणी माणंसिणी । पडिवआ पाडिवआ । सरिच्छं सारिच्छं । पडि-  
मिद्धी पाडिमिद्धी । पसुत्तं पासुत्तं । पसिद्धी पासिद्धी । अस्सो<sup>२</sup> आसो<sup>२</sup> ॥  
समृद्धि । प्रकट । अभिजाति । मनस्विनी । प्रतिपत् । सदृच । प्रतिस्प-  
र्द्धिन् । प्रसुप्त । प्रसिद्धि । अथ ॥ आकृतिगणो ऽयं ॥

॥ इदोषत्वकस्वप्रवेतमव्यजनमृदङ्गाङ्गारेषु ॥ ३ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

<sup>१</sup> अत—यं deest in A ; Cf. Pāṇini, i., 1, 70. <sup>२</sup> So C ; ABDEW  
आस्सोः <sup>३</sup> MSS. प्रतिस्पर्द्धि ; Cf. Lass. Inst., p. 265.

निवृत्तं ॥ इ॒सि । पि॒क्कं । सि॒वि॒णो । वे॒डि॒सो । वि॒अ॒णो । मु॒ङ्गो ।  
द॒ङ्गालो ॥

॥ लोपो ऽरण्ये ॥ ४ ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रणं ॥

॥ ए शय्यादिषु ॥ ५ ॥

शय्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ मे॒ज्जा ।  
सु॒दे॒रं । उ॒क्के॒रो । ते॒रहो । अ॒च्चे॒रं । पे॒रन्तं । वे॒ल्लो ॥ श॒य्या । सौ॒न्द॒र्यं ।  
उ॒त्कर । त्रयो॒दश । आ॒श्च॒र्यं । पर्य॒न्त । व॒ल्लि ॥

॥ ओ बदरे देन ॥ ६ ॥

बदरशब्दे दकारेण सहादेरत ओत्वं भवति ॥ वो॒रं ॥

॥ लवणनवमल्लिकयोर्वेन ॥ ७ ॥

लवणनवमल्लिकयोरादेरतो वकारेण सह ओकारः स्यात् ॥ लो॒णं ।  
णो॒मल्लि॒आ ॥

॥ मयूरमयूखयोर्यवा ॥ ८ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओत्वं वा भवति ॥ मो॒रो  
म॒ऊ॒रो । मो॒हो म॒ऊ॒हो ॥

॥ चतुर्थीचतुर्दशोस्तुना ॥ ९ ॥

एतयोस्तुना सहादेरत ओत्वं भवति वा ॥ चो॒त्थी चउ॒त्थी । चो॒द्द॒ही  
चउ॒द्द॒ही ॥

॥ अदातो यथादिषु वा ॥ १० ॥

अत इति निवृत्तं स्थान्यंतरनिर्देशात् ॥ यथा इत्येवमादिष्वतः  
स्थाने अकारादेशो भवति वा ॥ ज॒ह ज॒हा । त॒ह त॒हा । प॒त्थ॒रो

<sup>1</sup> W (and Hema-ch.) ई॒सि. <sup>2</sup> AB वि॒डि॒सो Cf. ii., 8. <sup>3</sup> B मि॒ङ्गो-

<sup>4</sup> MSS. -रो. <sup>5</sup> स्था- deest in A.

पत्थारो । पउअं पाउअं । तलवेण्ठअं तालवेण्ठअं । उक्खअं उक्खाअं ।  
चमरं चामरं । पहरो पहारो । चडु चाडु । दवंगी दावंगी । खइअं  
खाइअं । संठविअं संठाविअं । हलिओ हलिओ ॥ यथा । तथा ।  
प्रस्तार । प्राकृत । तालवृन्तक । उत्त्वात । चामर । प्रहार । चाटु ।  
दावाग्नि । खादित । संस्थापित । हालिक ॥

॥ इत्सदादिषु ॥ ११ ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सइ सआ । तद  
तआ । जइ जआ ॥ सदा । तदा । यदा ॥

॥ इत एत्पिण्डसमेषु ॥ १२ ॥

पिण्ड इत्येवंसमेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं ।  
णेद्दा णिद्दा । मेंदूरं मिंदूरं । धम्मेल्लं धम्मिल्लं । चेधं चिंधं । वेण्हं विण्हं ।  
पेट्ठं पिट्ठं ॥ पिण्ड । निद्दा । मिंदूर । धम्मिल्ल । चिह्ल । विष्णु । पिष्ट ॥ सम-  
ग्रहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्यथिहरिद्वाष्ट्यिवीषु ॥ १३ ॥

पथ्यादिषु शब्देष्वाकारस्य अकारो भवति ॥ पहो । हलद्दा । पुहवी ॥

॥ इतेस्तः पदादेः ॥ १४ ॥

पदादेरिति शब्दस्य यस्तकारस्तस्मात्परस्य इकारस्य अकारो  
भवति ॥ इअ उअह अणहवअणं । इअ विअसंतीउ चिरं ॥ इति पश्य  
तान्यथावचनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

<sup>1</sup> So ACDW; B, *n.l.* <sup>2</sup> B हलिओ. <sup>3</sup> A चेधं चिंधं; W om.; Cf. iii. 34. <sup>4</sup> A (not C) adds *vā*. <sup>5</sup> A इअ उअह अणअवअणं B -अणह-  
अवअणं D -अणहवअणं W इअ उवह अणहावअणं; A has no Sans.  
explanation. <sup>6</sup> A विमंतिउ; C विअसंतिउ; W has विलसंतीओ = वि-  
लसंत्य; AC have no Sans. explanation.

भवति ॥ पिओत्ति<sup>१</sup> ॥ प्रिय इति ॥

॥ उदिचुवृश्चिकयोः ॥ १५ ॥

इचुवृश्चिकयोरित उलं भवति ॥ उच्छू । विञ्कुओ ॥

॥ ओच दिधाकृजः ॥ १६ ॥

कृजधातुप्रयोगे दिधाशब्दस्योकारो भवति । चकारादुलं च ॥  
दिधाकृतं । दोहाइअं । दुहाइअं ॥ दिधा क्रियते । दोहाइज्जइ ।  
दुहाइज्जइ ॥

॥ ईत्सिंहजिक्कयोश्च ॥ १७ ॥

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो । जीहा ॥ चकारो  
ऽनुक्तसमुच्चयार्थः । तेन वीसत्थ वीसम्भ इत्येवमादिषु ईलं भवति ॥

॥ इदीतः पानीयादिषु ॥ १८ ॥

पानीय इत्येवमादिष्व्वादेरीकारस्य इकारो भवति ॥ पाणिअं ।  
अलिअं । वलिअं । त<sup>७</sup>आणिं । करिसो । दुइ<sup>८</sup>अं । तइअं । गहिरं ॥ पानीय ।  
अलीक । व्यलीक । तदानीं । करीष । द्वितीय । तृतीय । गभीर ॥

॥ एनीडापीडकीटृगीटृशेषु ॥ १९ ॥

नीडादिषु ईकारस्य एकारो भवति ॥ ऐडुं<sup>९</sup> । आपेलो । केरिसो ।  
एरिसो ॥

॥ उत ओत्तुण्डरूपेषु ॥ २० ॥

तुण्ड इत्येवंरूपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्डं ।

<sup>१</sup> A पिओत्ति. <sup>२</sup> A विञ्कुओ W विशुओ; D n.l.: Cf. Lass. Inst., p. 110. <sup>३</sup> DW add इतः before ओकारो. <sup>४</sup> A इ (?) CW ई; BD ईत्.

<sup>५</sup> AW सीहो; Cf. Lass. Inst., p., 270. <sup>६</sup> BDW add विलिअं = व्रीडितं.

<sup>७</sup> A (not C) तआणिं. <sup>८</sup> A विइअं; Cf. Lass. Inst., p. 257. <sup>९</sup> All but BE

ऐडुं. <sup>१०</sup> BD आमेडो: Cf. ii., 16, and Lass. Inst., App., pp. 49, 70.

मोत्ता । पोक्खरो । पोत्थओ । लोद्धओ । कोट्टिमं ॥ तुण्ड । मुक्ता ।  
पुष्कर । पुस्तक । लुब्धक । कुट्टिम ॥ रूपग्रहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूखले त्वा वा ॥ २१ ॥

उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा ।  
ओक्खलं । उलूहलं ॥

॥ अन्मुकुटादिषु ॥ २२ ॥

मुकुट इत्येवमादिष्वदेरुकारस्य स्थाने अकारो भवति ॥ मउडं ।  
मउलं । गरुअं । गरुई । जहिट्टिलो । सोअमल्लं । अवरि ॥ मुकुट ।  
मुकुल । गुरु । गुर्वी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुरुषे रोः ॥ २३ ॥

पुरुषशब्दे यो रेफस्तस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उदूतो मधूके ॥ २४ ॥

मधूकशब्दे उकारस्य उकारो भवति ॥ मज्जअं ॥

॥ अदुकुले वा लस्य द्वित्वं ॥ २५ ॥

दुकूलशब्दे उकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य  
द्वित्वं ॥ दुअल्लं दुजलं ॥

॥ एन्नूपुरे ॥ २६ ॥

नूपरशब्दे उकारस्य एकारो भवति ॥ ऐउरं ॥

॥ अतो ऽत् ॥ २७ ॥

आदेर्चकारस्य अकारो भवति ॥ तणं । घणा । मअं । कअं । वड्डो ।  
वसहो । ढण । घृणा । मृत । कृत । वट्ठ । वृषभ ॥

॥ इदृष्यादिषु ॥ २८ ॥

<sup>1</sup> C D उदूखले द्वा वा and similarly in Comm. <sup>2</sup> A उलूखलं; DC उदूखलं. <sup>3</sup> W adds वेति निवृत्तं । <sup>4</sup> A जहिच्चिलो.



अथ्यादिषु शब्देषु आदेश्चकारस्य इकारो भवति ॥ इमी । विमी ।  
 गिट्टी । दिट्टी । सिट्टी । सिंगारो । मिच्रंको । भिंगो । भिंगारो ।  
 हिअच्रं । विद<sup>१</sup>एहो । विंहिअं । किसरो । किच्चा । विंकु<sup>२</sup>ओ । सिअलो ।  
 किई । किसी । किवा ॥ अषि । वृषी । गृष्टि । दृष्टि । सृष्टि । शृंगार ।  
 मृगांक । मृंग । मृंगार । हृदय । विटण्ण । वृंहित । कृशर । कृत्या ।  
 वृश्चिक । शृगाल । कृति । कृषि । कृपा ॥

॥ उवृत्तादिषु ॥ २८ ॥

अतु इत्येवमादिषु आदेश्चत उकारो भवति ॥ उट्टू । मुणालो ।  
 पुहवी । वुंदावणं । पाउसो । पउत्ती । विउ<sup>३</sup>दं । संवुदं । णिव्वुदं । वुत्तंतो ।  
 परज्जओ । माउओ । जामाउओ ॥ अतु । मृणाल । पृथिवी । वृंदा-  
 वन । प्रावृष् । प्रवृत्ति । विवृत । संवृत । निवृत । वृत्तांत । परमृत ।  
 माहक । जामाहक । इत्येवमादयः ॥

॥ अयुक्तस्य रिः ॥ ३० ॥

वर्णांतरेणायुक्तस्यादेश्चकारस्य रिकारो भवति ॥ रिणं । रिद्धो ।  
 रिच्छो ॥

॥ कचिद्युक्तस्यापि ॥ ३१ ॥

वर्णांतरेण युक्तस्यापि कचिदृकारस्य रिकारो भवति ॥ एरिसो ।  
 सरिसो । तारिसो ॥

॥ वृत्ते वेन र्वा ॥ ३२ ॥

वृत्तशब्दे वृशब्देन सह अकारस्य रुकारो भवति वा ॥ रुक्खो ।  
 वक्खो ॥ व्यवस्थितविभाषाज्ञापनात्क्वपचे न भवति खत्वपचे तु  
 नित्यमेव भवति ॥

<sup>१</sup> A (not C) विद्वरादो. <sup>२</sup> ADW विंकुओ; C विंकुओ; B विंचओ;  
 Cf. i., 15. <sup>३</sup> BW विवुदं; Cf. ii., 7. <sup>४</sup> A gives the Sūtra अरीति,

॥ लृत्तः कृत्त दलिः ॥ ३३ ॥

कृत्तशब्दे लृत्कारस्य दलीत्ययमादेशो भवति ॥ किलित्तं ॥ तदेव-  
मादेशान्तरविधानात् प्राकृते चकारलृत्कारौ न भवतः ॥

॥ एत दध्नेदमादेवरयोः ॥ ३४ ॥

वेदनादेवरयोरेकारस्य इकारो भवति ॥ विअरणा । दिअरो ॥  
वाग्रहणानुवृत्तेः कचिद् वेअरणा । देअरो । इत्यपि ॥

॥ ऐत एत् ॥ ३५ ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । से<sup>३</sup>चं । एरावणो । केलासो ।  
तेल्लोक्कं ॥ शैल । शैत्य । ऐरावत । कैलाम । चैलोक्य ॥

॥ दैत्यादिष्वद ॥ ३६ ॥

दैत्यादिषु शब्देषु ऐकारस्य अद इत्ययमादेशो भवति ॥ ददच्चो ।  
चदत्तो । भदरवो । सदरं । वदरं । वददेसो । वददेहो । कदअवो ।  
वदसाहो । वदसिओ । वदसंपाअण ॥ दैत्य । चैत्र । भैरव । खैर । वैर ।  
वैदेश । वैदेह । कैतव । वैशाख । वैशिक । वैशम्पायन । इत्यादयः ॥

॥ दैवे वा ॥ ३७ ॥

दैवशब्दे ऐकारस्य अद इत्ययमादेशो भवति वा ॥ ददवं । देव्वं ॥  
अनादेशपचे नीडादित्वाद् द्वित्वं ॥

॥ दसैन्धवे ॥ ३८ ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईद्वैर्य ॥ ३९ ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

C चरि. <sup>1</sup> AC लृ. <sup>2</sup> A (not C) very corrupt in the Comm. and examples. <sup>3</sup> D सेचं; AB सेत्तं; Cf. Lass. App., p. 66. W has सेष् = सैन्य. <sup>4</sup> Cf. iii., 52.



॥ ओतो ऽदा प्रकोष्ठे कस्य वः ॥ ४० ॥

प्रकोष्ठशब्दे ओकारस्य अकारो भवति वा । तत्संयोगेनच ककारस्य वत्वं ॥ पवट्टो पओट्टो ॥

॥ औत औत् ॥ ४१ ॥

औकारस्य आदेरोकारो भवति ॥ कोमुई । जोव्वणं । कोत्थुहो । कोसंवी ॥ कौमुदी । यौवनं । कौस्तुभः । कौशाम्बी ॥

॥ पौरादिष्वउ ॥ ४२ ॥

पौर इत्येवमादिषु शब्देषु औकारस्य अउ इत्ययमादेशो भवति ॥ पउरो । कउर<sup>१</sup>ओ । पउ<sup>२</sup>रिसो ॥ पौर । कौरव । पौरुष । आकृतिगणो ऽयं ॥ कौशले विक<sup>३</sup>ल्पः ॥ कोमलो । कउमलो ॥ कौशल ॥

॥ आच्च गौरवे ॥ ४३ ॥

गौरवशब्दे औकारस्य आकारो भवति । चकारादउत्वंच ॥ गारवं । गउरवं ॥

॥ उत्सौंदर्यादिषु ॥ ४४ ॥

सौंदर्य इत्येवमादिषु औकारस्य उकारो भवति ॥ सुंदेरं । मुंजा-अणो । सुंडो । कुक्खेअओ । दुव्वारिओ ॥ सौंदर्य । मौंजायन । शौंड । कौचेयक । दौवारिक ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अज्विधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

<sup>१</sup> BD कउरवो. <sup>२</sup> AW पउरुसो; B पउरिसो; CD पउरसो. <sup>३</sup> Only W has कौशले वा as a new Sūtra. <sup>४</sup> ACW सुंदेरो. <sup>५</sup> CW दुवारिओ.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अयुक्तस्यानादौ ॥ १ ॥

अधिकारो ऽयं । इत उत्तरं यद्वक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥ मउडं ॥ अयुक्तस्येति किं । अग्वो । अक्को ॥ अनादाविति किं । कमलं ॥ अयुक्तस्येति । आ परिच्छेदमभाप्तेः ॥ अनादावितिच । आ जकारविधानात् ॥

॥ कगचजतदपयवां प्रायो लोपः ॥ २ ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो वा-  
ङ्गल्येन लोपो भवति ॥ कस्य तावत् । मउलो । एउलं ॥ गस्य । साअरो ।  
एअरं ॥ चस्य । वअणं । सूई ॥ जस्य । गओ । रअदं ॥ तस्य । कअं ।  
विआणं ॥ दस्य । गआ । मओ ॥ पस्य । कई । विउलं । सुउरिसो ॥  
सुपुरुष<sup>४</sup> इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्तथापि लोपो  
भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥  
यस्य । वाउणा । एअणं ॥ वस्य । जोअं । दिअहो ॥ मुकुल । नकुल ।  
मागर । नगर । वचन । सूची । गज । रजत । कृत । वितान । गदा ।  
मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोयहणद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिअ-  
गमणं । सचावं<sup>७</sup> । अवजलं<sup>८</sup> । अतुलं । आदरो । अपारो । अजसो ।

<sup>१</sup> A अंक्के (altered from its old reading); W अक्खो. <sup>२</sup> AC ओकारवि-  
धानात्; D आक-; Cf. S. 31. <sup>३</sup> W एउलो. <sup>४</sup> AC पुरिस. <sup>५</sup> BDW काओ =  
काय. <sup>६</sup> For जोअं see iv., 5; DW जीओ. <sup>७</sup> B सचरं; D सचमरं. <sup>८</sup> BW

सवज्जमाणं ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर ।  
अपार । अयश्स् । सवज्जमान ॥

अयुक्तस्येत्येव ॥ सक्को । मङ्गो ॥ शक्र । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ यमुनायां मस्य ॥ ६ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

॥ स्फटिकनिकषचिकुरेषु कस्य हः ॥ ४ ॥

अनादाविति वर्त्तते । एषु कस्य हकारो भवति । लोपापवादः ॥  
फलिहो । णिहसो । चिज्जरो ॥

॥ शीकरे भः ॥ ५ ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ सीभरो ॥

॥ चंद्रिकायां मः ॥ ६ ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

॥ क्षत्वादिषु तो दः ॥ ७ ॥

क्षत्तु इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रअदं ।  
आअदो । णिव्वुदी । आउदी । संवुदी । सुइदी । आइदी । हदो ।  
संजदो । विउदं । संजादो । संपदि । पडिवद्दी ॥ क्षत्तु । रजत । आगत ।

(and A originally) अवजलं D अप-<sup>1</sup> Altered to सवज्जमाणं in A, D has सुवसणं.<sup>2</sup> DW add several more examples not in ABC, e.g., अच्चा, etc.<sup>3</sup> A -निकश-; DW give the Sūtra स्फटिकनिकषविकल-विकटचिकुरेषु कस्य हः and add in the Comm. the Prākṛit forms विहलो । विहडो । (D विहरो).<sup>4</sup> B omits आउदी । आइदी । संजादो ।<sup>5</sup> B विवुदं.<sup>6</sup> A संपदी.<sup>7</sup> AC पदिवत्ती; DW पडिवद्दी; E पडिवद्दी B omits it; this ex. cannot properly belong to this Sūtra,

निर्वृति । आवृति । संवृति । सुकृति । आकृति । हत । संयत । विवृत ।  
संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिमरवेतसपताकासु डः ॥ ८ ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिसरो ।  
वेडिसो । पडाआ ॥

॥ वसतिभरतयार्हः ॥ ९ ॥

वसतिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

॥ गर्भिते णः ॥ १० ॥

गर्भितशब्दे तकारस्य णकारो भवति ॥ गर्भिणं ॥

॥ ऐरावतेच ॥ ११ ॥

ऐरावतशब्दे तकारस्य णकारो भवति ॥ ऐरावणो ॥

॥ प्रढीप्रकदंवढीहृदेषु ढी लः ॥ १२ ॥

एषु शब्देषु ढकारस्य लकारो भवति ॥ पलित्तं । कलंवो । दोहलो ॥

॥ गद्गदे रः ॥ १३ ॥

गद्गदशब्दे दकारस्य रेफादेशो भवति ॥ गग्गरो ॥

॥ संख्यायांच ॥ १४ ॥

संख्यावाचिनि शब्दे यो दकारस्तस्य रेफादेशो भवति ॥ ए<sup>५</sup>आरह ।

yet it seems to be confirmed by the Sanksh. Sāra, rule 71. <sup>1</sup> W reads

प्रतिमाप्रतिमरप्रतिवेषवेतसपताकासु डः. <sup>2</sup> BD गर्भिणी. <sup>3</sup> A omits दो.

<sup>4</sup> A E दोहलो; W -लं; BD णोहलो; B then adds अनादावित्यनुवृत्तेः

दोहद इत्यत्राद्यदकारस्य न लकारः किंतु दोहदेन वक्ष्यमाणेन

एकारः । णोहल अम्यप्पणो किं इत्युदाहरणं (?) ।; Cf. S. 40, and

S. 38, note ; the Sanksh. Sāra has a rule (92) णो लांगलादेः ।

एंगलं । णोहलं ; see Lass. Inst., p. 197. <sup>5</sup> A -रहं; W -हो.

वारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥ अयुक्तस्येत्येव च उद्ह ॥

॥ पो वः ॥ १५ ॥

पकारस्यायुक्तस्थानादिवर्तिनो वकारादेशो भवति ॥ सावो । सव-  
हो । उलवो । उव<sup>२</sup>सगो ॥ शाप । शपथ । उलप । उपसर्ग ॥ प्रायो-  
ग्रहणाद्यत्र लोपो न भवति तत्रायं विधिः ॥

॥ आपीडे मः ॥ १६ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ आमेलो ॥

॥ उत्तरीयानीययोर्जो वा ॥ १७ ॥

उत्तरीयशब्दे अनोयप्रत्ययांते च यस्य ज्यो भवति वा ॥ उत्तरी<sup>६</sup>अं ।  
उत्तरीज्जं । रमणीअं । रमणिज्जं । भरणीअं । भरणिज्जं ॥

॥ क्वायायां हः ॥ १८ ॥

क्वायाशब्दे यकारस्य हकारो भवति ॥ क्वाहा ॥

॥ कबंधे वो मः ॥ १९ ॥

कबंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ टो डः ॥ २० ॥

टस्थानादिवर्तिनो डकारो भवति ॥ एण्डो । विडवो ॥

॥ सटाशकटकैटभेषु ठः ॥ २१ ॥

एतेषु टकारस्य ठकारो भवति ॥ सढा । सअढो । केढवो ॥

॥ स्फटिके लः ॥ २२ ॥

स्फटिकशब्दे टकारस्य लकारो भवति ॥ फलिहो ॥

<sup>1</sup> Added from BDW. <sup>2</sup> A om. <sup>3</sup> W आमेलो. <sup>4</sup> A जो; BC ज्यो;  
DE यस्य ज्यो; W यस्य जो. <sup>5</sup> ACW जो; BD ज्यो. <sup>6</sup> A reads *iyam*  
in all the examples; W expressly adds *pakshe yalopah*. <sup>7</sup> BD उत्त-  
रीज्जं. <sup>8</sup> A -सकट-. <sup>9</sup> BEW (and probably AD, but these are not so

॥ डस्य च ॥ २३ ॥

डकारस्यायुक्तस्थानादिभूतस्य लकारो भवति ॥ दालिमं । तला<sup>१</sup>अं । वलही ॥ प्राय इत्येवं ॥ दाडिमं । वडिमं । णिविडो ॥

॥ ठो ढः ॥ २४ ॥

ठकारस्यायुक्तस्थानादिभूतस्य ढकारो भवति ॥ मढं । जढरं । कढोरं ॥

॥ अंकोठे ळः ॥ २५ ॥

अंकोठशब्दे ठकारस्य ळकारो भवति ॥ अंकोऴो ॥

॥ फो भः ॥ २६ ॥

फकारस्यायुक्तस्थानादिभूतस्य भकारो भवति ॥ मिभा । मेभालि-  
आ । सभरी । सभलं ॥

॥ खघचधभां हः ॥ २७ ॥

खादोनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य  
तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो ॥ यस्य ॥ गाहा ।  
सवहो ॥ घस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥  
पखलो । प्रलंघ<sup>३</sup>णो । अधीरो । अधणो । उवलङ्गभावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । वधिर ।  
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

clear) ढः and similarly in the ex. : E has in Sút. ठो ढः ; the Sanksh. Sára has ढः ; see Lass. Inst., p. 209. <sup>१</sup> BDW and probably A तलाअं. <sup>२</sup> A om. <sup>३</sup> WDE have the ढ throughout ; the other MSS. vary between ढ and ट ; Cf. Lass. Inst., p. 209. <sup>४</sup> BW मढो ; BDW add मढा = शठ. <sup>५</sup> W अंकोठे. <sup>६</sup> ACDE जहणो ; BW -णं. <sup>७</sup> Obscure in AB, but plain in DE. <sup>८</sup> Plain in CDE ; DE add the Sans. interpr. ; W has several different examples.



॥ प्रथमशिथिलनिषधेषु ठः ॥ २८ ॥

एतेषु यधयोर्ढकारो भवति ॥ पढमो । सिढिलो । णिमढो ॥

॥ कैटमे वः ॥ २९ ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढवो ॥

॥ हरिद्रादीनां रो लः ॥ ३० ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हल<sup>३</sup>द्दा । चलणो । मुहलो । जहिट्टिलो । भोमालो । कलुणं । अंगुली । इंगालो । चि-  
लादो । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर ।  
सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ ।  
इत्येवमादयः ॥

॥ आदेर्यो जः ॥ ३१ ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥  
ज<sup>५</sup>ट्टो । जमो । जकखो ॥ यष्टि । यशम् । यन्न ॥

॥ यच्छां लः ॥ ३२ ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लट्टी ॥

॥ किराते चः ॥ ३३ ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चि<sup>७</sup>लादो ॥

<sup>१</sup> WE have ठ plainly throughout, and so mostly A; but the other MSS. confuse it with ढ, D has ढ twice; Cf. Lass. Inst., p. 209, and Sanksh. Sāra, S. 60. <sup>२</sup> W केटवो. <sup>३</sup> A हलिद्दा, but the *i* is a later insertion, and contradicts i., 13, and the other MSS. <sup>४</sup> A विलादो; W कि-. <sup>५</sup> D मज्जजट्टी and adds the Sans. मधुयष्टि; Cf. Lass., Inst., p. 100; W om. <sup>६</sup> BC च; W वः; D चः; A not plain. <sup>७</sup> The च is plain in BCD; W has व.



॥ कुञ्ज खः ॥ ३४ ॥

कुञ्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुज्जो ॥

॥ दोलादंडदशनेषु डः ॥ ३५ ॥

एषु आदेर्वर्णस्य डकारो भवति ॥ डोलो । डंडो । डमणो ॥

॥ पुरुषपरिघपरिखासु फः ॥ ३६ ॥

एतेष्वआदेर्वर्णस्य फकारो भवति ॥ फरुसो । फलिहो । फलिहा ॥

॥ पचमे ऽपि ॥ ३७ ॥

पनसशब्दे ऽपि पकारस्य फकारो भवति ॥ फणसो ॥

॥ विमिन्यां भः ॥ ३८ ॥

विमिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिमिणी ॥ स्त्रीलिंग-  
निर्देशादिह न भवति ॥ विमं ॥

॥ मन्मथे वः ॥ ३९ ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्महो ॥

॥ लाहले एः ॥ ४० ॥

लाहलशब्दे आदेर्वर्णस्य एकारो भवति ॥ एाहलो ॥

॥ षट्श्रावकसप्तपर्णानां कः ॥ ४१ ॥

एतेषामआदेर्वर्णस्य ककारो भवति ॥ कट्टी । कम्मुहो । कावओ ।  
कत्तवओ ॥ षष्ठी । षण्मुख । श्रावक । सप्तपर्ण ॥

<sup>1</sup> A डोलो. <sup>2</sup> W पुरुष-. <sup>3</sup> DE om. Sūtra 37 and Comm. <sup>4</sup> After Sūtra 38, W gives a Sūtra, found also in Hema-ch., (cf. Sūtra 40) लाहललांगललांगूलेषु वा एः with ex. एाहलो । लाहलो । एांगलो । लांगलो । एंगुलं । लंगुलं । <sup>5</sup> ABC लाहले; DE लोहले; W लाहने (in Comm. लाहान). <sup>6</sup> ABC एाहलो; DE एिहलो; W एाहणो; Cf. Lass. Inst., p. 197, and notes to S. 12 and S. 38, *supra*.

॥ नो एः <sup>१</sup>सर्वेषु ॥ ४२ ॥

आदेरिति निवृत्तं । सर्वत्र नकारस्य एकारो भवति ॥ एई ।  
कणञ् । वञ्चणं । माणुसो ॥

॥ शषोः सः ॥ ४३ ॥

सर्वत्र शकारषकारयोः सकारो भवति ॥ शस्य ॥ स<sup>३</sup>दो । णिसा ।  
अ<sup>४</sup>कुसो ॥ षस्य ॥ स<sup>५</sup>ढो । वसहो । कसाञ्च ॥

॥ दशादिषु हः ॥ ४४ ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह<sup>६</sup> । एञ्चारह ।  
वारह । तेरह ॥

॥ संज्ञायां वा ॥ ४५ ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हत्वं भवति ॥ दहमुहो  
दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

॥ दिवसे सस्य ॥ ४६ ॥

दिवसशब्दे सकारस्य हकारो भवति<sup>७</sup> ॥ दि<sup>८</sup>अहो ॥

॥ स्नुषायां एहः ॥ ४७ ॥

स्नुषाशब्दे षकारस्य एहकारो भवति<sup>१०</sup> ॥ सोणहा ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम  
द्वितीयः परिच्छेदः ॥

<sup>१</sup> W only नो एः. <sup>२</sup> Altered in A to माणंसिणी; BDW add अयुक्तस्येति  
किं । कन्दरा । अन्तरं. <sup>३</sup> A सदो. <sup>४</sup> A अंसो. <sup>५</sup> W सढो; the other  
MSS. are indistinct between -ढो and -ठो; Cf. ii., 24. <sup>६</sup> W दहो etc.  
<sup>७</sup> DW add वा. <sup>८</sup> DW add दिअसो; Cf. Lass. Inst., p. 219. <sup>९</sup> W न्ह.  
<sup>१०</sup> BD add a reference to i., 20.

॥ अथ तृतीयः परिच्छेदः ॥

॥ उपरिलोपः कण्डितदपघमां ॥ १ ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य तावत् ॥ भत्तं । मित्यत्रो ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खगो । मञ्जो ॥ तस्य । उप्पलं । उप्पात्रो ॥ दस्य । मुग्गा । मुग्गरो ॥ पस्य । सुत्तो । पञ्जत्तो ॥ षस्य । गोद्धी । णिटुरो ॥ सस्य । खलित्त्रं । ऐहो ॥ भक्त । सिक्थक । मुग्ध । स्निग्ध । खड्ग । उत्पल । उत्पात । मुद्गर । मुद्गर । सुप्त । पर्याप्त । गोष्ठी । निष्ठुर । खलित । स्नेह ॥

॥ अधो मनयां ॥ २ ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य । मोस्सं । रस्सी । जुगं । वग्गी ॥ नस्य ॥ णग्गो ॥ यस्य ॥ मोम्नो । जोग्गो ॥

॥ सर्वत्र लवरां ॥ ३ ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥ लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धुत्रो । पिक्कं ॥ रस्य ॥ अक्को । सक्को ॥ उक्का । वक्कल । विक्कव । लुब्धक । पक्क । अर्क । शक्क ॥

॥ द्वे गो वा ॥ ४ ॥

द्रशब्दे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥ रुद्रो । रुद्रो ॥

<sup>1</sup> Added from BDW. <sup>2</sup> Altered in A to -त्तं. Added from BDW.

<sup>4</sup> So in all the MSS. <sup>5</sup> W मोस्सो (wanting in BD) which it explains

by मोम्न. <sup>6</sup> A वाग्गी (wanting in BDW). <sup>7</sup> A originally लोद्धवो,

like B; W लुद्धुत्रो; Cf. i., 20. <sup>8</sup> BD add मद्रो = शब्द.

॥ सर्वज्ञतुल्येषु ज्ञः ॥ ४ ॥

सर्वज्ञतुल्येषु जकारस्य लोपो भवति ॥ सब्वज्जो । इंगिअज्जो ॥ जानातेर्यान्येवरूपाणि तत्र जलोपः<sup>१</sup> ॥

॥ णस्रश्चणशानयोरादेः ॥ ६ ॥

णस्रश्चणशानयोरादेर्वर्णस्य लोपो भवति ॥ मस्रू । मसाणं ॥

॥ मध्याक्ते हस्य ॥ ७ ॥

मध्याक्ते शब्दे हकारस्य लोपो भवति ॥ मज्झणो ॥

॥ ऋह्रक्षेषु नलमां स्थितिरुर्द्ध्वं ॥ ८ ॥

ऋ ऌ ह्र इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरुर्द्ध्वमुपरिष्ठाद्भवति ॥ ऋस्य । पुव्वण्हो । अवरण्हो ॥ ह्रस्य । कल्हारं । अल्हादो ॥ ह्रस्य । वण्हणो ॥

॥ युक्तस्य ॥ ९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्द्धमनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वक्ष्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं हलो ऽन्यस्य<sup>७</sup> मा भूत् ॥

॥ एस्य ठः ॥ १० ॥

ए इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्ठी । दिट्ठी ॥

॥ अस्थिनि ॥ ११ ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्ठी ॥

<sup>१</sup> This Sūtra corrupt in AB (and in A the Comm. as well); CW ज्ञः; DE जस्य; BDEW agree in the Comm. and ex. <sup>२</sup> W adds मणोज्जो. <sup>३</sup> W अयं लोपः. <sup>४</sup> BDW मस्रू; A मस्रु. <sup>५</sup> E has ण and so originally A; this is required by S. 50; Cf. Boehl. Śakunt., note p. 175; BW ण; D. n.l. <sup>६</sup> Sūtras 9, 10 and 11 are confused by Lassen. <sup>७</sup> A हलो

॥ स्तस्य थः ॥ १२ ॥

स्तशब्दस्य थकारो भवति । उपरिलोपापवादः ॥ हत्यो । समत्यो ।  
युई । थवओ । कोत्युहो ॥ हस्त । समस्त । स्तुति । स्तवक । कौस्तुभ ॥

॥ नं स्तंवे ॥ १३ ॥

स्तंवशब्दे स्तकारस्य थकारो न भवति ॥ तंवो ॥

॥ स्तंभे खः ॥ १४ ॥

स्तंभशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्याणावहरे ॥ १५ ॥

स्याणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न भवति ॥  
खाणू ॥ अहर इति किं ॥ थाणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडओ ॥

॥ र्यशय्याभिमन्युषु जं ॥ १७ ॥

र्य इत्यस्य शय्याभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥ क<sup>४</sup>ज्जं ।  
मेज्जा । अहिम<sup>५</sup>ज्जू ॥

५ न्ये. <sup>१</sup> So BDW ; A's युरही is corrupt ; see Lass. Inst., p. 103.

<sup>२</sup> This Sūtra with its Comm. is variously written : AC (and probably B originally) as above ; DE (and B now) तः स्तंवे, with a corresponding Comm. but the same ex. ; W confuses Sūtras 13, 14. ; the text of AC is the simplest, the स being elided by iii., 1. <sup>३</sup> So DE, and B has been altered to this ; ACW read the Sūt., कार्यशय्याभिमन्युषु जः,

and the Comm. एतेषु शब्देषु युक्तस्य, etc. The Sanksh. Sāra follows DE in its two rules 115, 134, the latter being र्यस्य ज्जो । कज्जं. <sup>४</sup> A

काज्जं. <sup>५</sup> So MSS. ; Cf. Lass. Inst., App., p. 53 ; D adds a reference

॥ द्वयर्धैर्यसौंदर्याश्चर्यपर्यतेषु रः ॥ १८ ॥

एतेषु शब्देषु र्यस्य रेफो भवति ॥ द्वरं । धीरं । सुदे<sup>१</sup>रं । अच्छेरं ।  
पेरंतं ॥

॥ सूर्ये वा ॥ १९ ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूर<sup>२</sup>रो । सुज्जो ॥

॥ चौर्यसमेषु रिञ्चं ॥ २० ॥

चौर्यसमेषु शब्देषु र्यस्य रिञ्चं इत्यादेशो भवति ॥ चोरिञ्चं । सो-  
रिञ्चं । वीरि<sup>३</sup>ञ्चं ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणो ऽयं ॥

॥ पर्यस्तपर्याणसौकुमार्येषु लः ॥ २१ ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पल्लत्यं । पल्लाणं । सोअमल्लं ॥

॥ र्तस्य टः ॥ २२ ॥

र्त इत्येतस्य टकारो भवति ॥ केवट्टओ । णट्टओ । ण<sup>५</sup>ट्टई ॥

॥ पत्तने ॥ २३ ॥

पत्तनशब्दे युक्तस्य टकारो भवति ॥ पट्टणं ॥

॥ न धूर्तादिषु ॥ २४ ॥

धूर्त इत्येवमादिषु र्त इत्येतस्य टकारो न भवति ॥ धुत्तो । कित्तो ।  
वत्तमाणं । वत्ता । आवत्तो । संवत्तओ । णिवत्तओ । वत्तिआ ।  
अ<sup>६</sup>त्तो । कत्तरी । मुत्ती ॥ धूर्त । कीर्ति । वर्तमान । वार्त्ता । आवर्त ।  
संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी । मूर्त्ति ॥

॥ गर्तेडः ॥ २५ ॥

to iii., 50. <sup>१</sup> So MSS.; Cf. i., 5. <sup>२</sup> D adds वाग्रहणात् पूर्वर्त्यशय्यादि-  
सूत्रसामान्येन जकारः स्यात् (added in B in margin). <sup>३</sup> BD वि-  
रिञ्चं. <sup>४</sup> A लः; for the doubling in the ex., cf. iii., 50, as in all  
such cases. <sup>५</sup> BW om.; D वट्टइ = वर्तते. <sup>६</sup> AW आवत्तो.



गर्तशब्दे तस्य डकारो भवति ॥ गड्डो ॥

॥ गर्दभसंमर्दवितर्दिविक्कर्दिषु र्दस्य ॥ २६ ॥

एतेषु र्दस्य डो भवति ॥ गड्डहो । संम<sup>२</sup>ड्डो । विअड्डो । विक्ड्डो ॥

॥ त्यय्यद्यां चक्कजाः ॥ २७ ॥

त्यय्यद्य इत्येतेषां चक्कज इत्येते यथासंख्यं भवन्ति ॥ त्यस्य ॥ णि<sup>४</sup>चं ।

पच्च<sup>५</sup>च्छं ॥ त्यस्य ॥ रच्छा । मिच्छा । पच्छं ॥ यस्य ॥ विज्जा । वेज्जं<sup>६</sup> ॥  
नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

॥ ध्यह्योर्झः ॥ २८ ॥

ध्य ह्य इत्येतयोर्झकारो भवति ॥ ध्यस्य ॥ म<sup>८</sup>ज्झं । अज्झाओ ॥

ह्यस्य ॥ वज्झओ । गुज्झओ ॥ मध्य । अध्याय । बाह्यक । गुह्यक ॥

॥ ष्कस्कर्चा खः ॥ २९ ॥

ष्कस्कर्चा खकारो भवति ॥ ष्कस्य ॥ मु<sup>९</sup>क्खं । पोक्खरो ॥ स्कस्य ॥

खंदो । खंधो ॥ क्षस्य ॥ खदो । जक्खो ॥

॥ अच्चादिषु कः ॥ ३० ॥

अचि इत्येवमादिषु ककारस्य ककारो भवति ॥ अच्ची । लच्ची ।

कुणो । कीरं । कु<sup>१०</sup>ड्डो । उच्चित्तो । मरिच्छं । उच्छू । उच्छा । हारं ।  
रिच्छो । मच्छिआ । कुअं । कुरं । केत्तं । वच्छो । दच्छो । कुच्ची ॥

अचि । लच्ची । चुण । चीर । चुअ । उत्तिप्त । सदृच । दचु । उचन् ।

चार । ऋच । मचिका । चुत । चुर । चेव । व<sup>११</sup>दम् । दच । कुचि ।  
इत्येवमादयः ॥

<sup>१</sup> W adds विमर्द. <sup>२</sup> W adds विमड्डो. <sup>३</sup> A चक्कजाः; see note S. 21.

<sup>४</sup> BDW सच्चं. <sup>५</sup> DE पच्चक्खं; AC seem to read पच्चस्यं; BW omit it;

Qy. पच्चच्छं? see Sūtra 30. <sup>६</sup> A विज्जं (?) <sup>७</sup> The स्स in A is only a

rudely formed झ. <sup>८</sup> BD add संझा = संधा. <sup>९</sup> W सोक्खं = गुक्क.

<sup>१०</sup> So BDW, with Sans. चुअ; A is not quite clear. <sup>११</sup> AW वच; B वृच.



॥ उमावृत्तचणेषु वा ॥ २१ ॥

एतेषु चकारस्य ककारो भवति वा ॥ कृमा । खमा ॥ वहो । रुखो ॥  
कणं । खणं ॥ वृत्तशब्दे चकारस्याकारे कृते चणशब्दे चोत्सवाभिधा-  
यिनि क्वमिष्यते ॥

॥ अपक्षविस्मयेषु न्हः ॥ २२ ॥

अ इत्येतस्य पक्षविस्मयशब्दयोश्च युक्तस्य न्हकारो भवति ॥ अस्य ॥  
गिन्हो । उन्हा । पन्हो । विन्हओ ॥ ग्रीअ । उअन् । पक्षन् । विस्मय ॥

॥ क्लृण्णक्ष्णश्नां एहः ॥ २३ ॥

क्लादीनां एह इत्ययमादेशो भवति ॥ क्लस्य । वणही । जण्ह<sup>३</sup> ॥  
स्त्रस्य ॥ एहा<sup>४</sup>णं । पण्डदं ॥ णस्य ॥ विण्ह । कण्हो ॥ क्षणस्य ॥ सण्हं ।  
तिण्हं ॥ अस्य ॥ पण्हो । सिण्हो ॥ वक्लि । जक्लु । स्नान । प्रक्षुत । विष्णु ।  
क्लण । क्षण । तीक्ष्ण । प्रश्न । शिश्न ॥

॥ चिक्ले न्वः ॥ २४ ॥

चिक्लशब्दे युक्तस्य न्व इत्ययमादेशो भवति ॥ चिन्व<sup>५</sup> ॥

॥ षस्य फः ॥ २५ ॥

ष इत्येतस्य फ इत्ययमादेशो भवति ॥ पुष्फं । सप्फं । णि<sup>६</sup>ष्फाओ ॥  
पुष्य । शष्य । निष्पा<sup>७</sup>य ॥

॥ स्यस्य सर्वच स्थितस्य ॥ २६ ॥

<sup>१</sup> DE add कृणो here; W adds क्षुरे ऽपि वेति केचित् । कुरो । खुरो ।

<sup>२</sup> BDW स्त्र; A स्त wrongly; AW transpose क्षण and अ in the Sūtra, but A agrees with BD in the order of the examples. <sup>३</sup> BD जण्ह;

A जणही; W जण्हई. <sup>४</sup> Lass. om. <sup>५</sup> A has a marginal addition चिण्हो

ऽपि; C चिक्लापि. <sup>६</sup> DW णिष्फाओ; ABC णिष्फओ. <sup>७</sup> So D; W

has निष्पाव. <sup>८</sup> W स्यस्य फः; it reads S. ३८ before S. ३६.

स इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ <sup>१</sup>फंसो ।  
फंदणं ॥ स्पर्श । संदन ॥

॥ सि च ॥ ३७ ॥

स्यस्य क्वचित्<sup>२</sup>सि इत्ययमादेशो भवति ॥ पा<sup>३</sup>डिमिद्धी ॥ प्रतिस्<sup>४</sup>र्द्धिन् ॥

॥ वाष्पे ऽश्रुणि हः ॥ ३८ ॥

वाष्पशब्दे ष इत्येतस्य हकारो भवति अश्रुणि वाच्ये ॥ वाहो ॥  
अश्रुणि किं ॥ वप्फो ॥ वाष्प उन्नन् ॥

॥ कार्षापणे ॥ ३९ ॥

कार्षापणशब्दे युक्तस्य हकारो भवति ॥ काह<sup>५</sup>ावणो ॥

॥ श्वत्सुषां कः ॥ ४० ॥

एतेषां ककारो भवति ॥ श्वस्य । पच्छिमं । अच्चेरं ॥ त्स्य । वच्को ।  
वच्चरो ॥ षस्य । लिच्छा । जुगुच्चा<sup>६</sup> । पश्चिम । आश्चर्य । वत्स । वत्सर ।  
लिप्ता । जुगुप्ता ॥

॥ वृश्चिके च्छः ॥ ४१ ॥

वृश्चिकशब्दे श्वकारस्य च्छ इत्ययमादेशो भवति ॥ विञ्चुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४२ ॥

उत्सुक उत्सव इत्येतयोः त्स इत्येतस्य ककारो न भवति ॥ श्वत्स-  
प्सां क इति प्राप्ते प्रतिषिध्यते ॥ उत्सु<sup>८</sup>ओ । उत्सु<sup>९</sup>वो ॥

<sup>१</sup> DE फंसो; W फसो; BC corrupt. <sup>२</sup> ABC om. <sup>३</sup> W पडिमिद्धा.  
<sup>४</sup> ABC om.; W -सर्द्धा; Cf. i., 2. <sup>५</sup> AC कहावणो. <sup>६</sup> BD add उच्चा-  
रा = अप्सरा. <sup>७</sup> So BD; A originally had क्क but has been altered to  
to च्छ; W has च्छ; the same holds of the Prākṛit ex. in Comm.  
<sup>८</sup> A ओसुओ; B उसओ; C उसुवो; D उसुओ; E उत्सुओ; W  
उत्सुओ. <sup>९</sup> A ओसवः; BCD उसवो (C ड-); E उत्सुवो; W उत्सओ;

॥ न्मो मः ॥ ४२ ॥

न्म इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे प्राप्ते ॥ जम्मो ।  
वम्महो ॥ जन्म । मन्मथ ॥

॥ न्नञ्जपंचाशत्पंचदशेषु णः ॥ ४४ ॥

न्न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य णकारो  
भवति ॥ न्नस्य ॥ पञ्जुष्णो ॥ ज्ञस्य ॥ ज्ञो । विष्णुणं ॥ पष्णसा । पष्णर-  
हो ॥ प्रद्युम्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

॥ तालवृन्ते एटः ॥ ४५ ॥

तालवृन्ते युक्तस्य एट इत्ययमादेशो भवति ॥ तालवेण्टञ्च ॥

॥ भिन्दिपाले एडः ॥ ४६ ॥

भिन्दिपालशब्दे युक्तस्य एड इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

॥ विक्कले भँहो वा ॥ ४७ ॥

विक्कलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेब्भँलो । विहलो ॥

॥ आत्मानि पः ॥ ४८ ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा<sup>८</sup> ॥

in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1 ; Cf. Sanksh. Sára, 138, 190. <sup>1</sup> Cf. iii., 2. <sup>2</sup> So CW and probably A (for Lassen's अ); DE read Súra न्यण्यन्नञ्ज- giving ex. in Comm., but न्य, ण्य are covered by iii., 2; B has been greatly altered. <sup>3</sup> BD पष्णस (D originally -सा); AE -सा; W -सो. <sup>4</sup> A पष्ण-. <sup>5</sup> B एः; एटः. <sup>6</sup> So BD; C भचाहो; A ज्ञहो; W gives the Súra विक्कले भो वा । adding to the Comm. अभावपत्ते सर्वत्र लवरा- मिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहलो ॥. <sup>7</sup> BCD वेब्भँलो; W वि-; A विज्जलो. <sup>8</sup> C आप्पा; A originally अप्पा but altered to आ-

॥ क्लस्य ॥ ४८ ॥

क्ल इत्येतस्य पकारो भवति ॥ रूपं । रूपिणी ॥ योगविभागो नित्यार्थः ॥

॥ शेषादेशयोर्द्विलमनादौ ॥ ५० ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्द्विलं भवति ॥

शेषस्य तावत् ॥ भुत्तं । मगो ॥ आदेशस्य ॥ लट्ठी । दिट्ठी । हत्यो ॥

अनादाविति किं ॥ खलित्रं । खल्लो । यवत्रो ॥

भुक्त । मार्ग । यष्टि । दृष्टि । हस्त । खलित । स्तंभ । स्तवक ॥

॥ वर्गेषु युजः पूर्वः ॥ ५१ ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्द्विलेऽपि विहिते अध ऊर्ध्वेन यो वर्गेषु वर्णो द्वितीयश्चतुर्थो वा विहितस्तस्य पूर्वः प्रथमस्तृतीयो वा भवति ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयो द्विलेन विधीयते । अयुग्मयोः प्रथमतृतीयपञ्चमरूपयोः शेषादेशयोस्तु तावेव भवतः ॥

शेषस्य ॥ वक्त्राणं । अग्वो । मुच्छा । णिज्झरो । लुङ्खो । णिभ्ररो ॥ आदेशस्य ॥ दिट्ठी । लट्ठी । वच्छो । विष्फरिसो । णित्यारो । जक्खो । लच्छी । अट्ठी । पुष्फं ॥

व्याख्यान । अर्घ । मूर्क्षा । निर्झर । लुब्ध । निर्भर । दृष्टि । यष्टि । वक्षः । विस्पर्श । निस्तार । यक्ष । लक्ष्मी । अस्थि । पुष्प ॥

॥ नीडादिषु ॥ ५२ ॥

<sup>1</sup> Cf. viii., 40 ; and Pāṇini, vi., 2, 59. <sup>2</sup> AC वर्गेषु यः पूर्वः. <sup>3</sup> After भवति, AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्द्विलेन विधीयते तत्र तावेव भवतः, and W seems equally confused : the remainder is therefore given from D, to which B has been altered : the examples are given as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्वित्वं भवति ॥ ऐडुं ॥  
एन्नीडापीडेत्यादिना एत्वं ॥ सोत्तं । पेम्भं । वाहित्तं । उञ्जुओ । जण-  
ओ । जोव्वणं ॥ नीड । खोत । प्रेमन् । व्याहृत । च्छु । जनक । यौवन् ॥

॥ आस्रतास्रयोर्वः ॥ ५२ ॥

आस्र ताम्र इत्येतयोर्द्वित्वेन वकारो भवति ॥ अवं । तवं ॥

॥ न रहोः ॥ ५४ ॥

रेफहकारयोर्द्वित्वं न भवति ॥ धीरं । त्वरं । जीहा । वाहो ॥ धैर्य ।  
त्वर्य । जिह्वा । वाष् ॥

॥ आडो ज्ञस्य ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य द्वित्वं न भवति ॥ आणा । आ-  
णत्ती ॥ आज्ञा । आज्ञप्ति ॥ आड इति किं ॥ सखा ॥ संज्ञा ॥

[ ॥ न विंदुपरे ॥ ५६ ॥ ]

अनुस्वारपरे द्वित्वं न भवति ॥ संकंतो । संज्ञा ॥ संक्रान्त । संध्या ॥

॥ ममासे वा ॥ ५७ ॥

<sup>1</sup> Cf. i., 19. <sup>2</sup> AB -त्तं; D -तं; E -त्तं (DE add, with a similar variation, मुञ्जअरिवाहितणलिणपडिसंज्ञाव इति सेतौ; Cf. Höfer Zeitsch., vol. ii., p. 514); W om.; Cf. Lass. Inst., p. 233. <sup>3</sup> DE अञ्जु-ओ. <sup>4</sup> So BCD plainly; Cf. Lass. Inst., App., p. 45. <sup>5</sup> W adds यत्र शेषादेशौ नस्तः द्वित्वं च दृश्यते स नीडगणे. <sup>6</sup> A अवं तवं (originally अवं तवं); BCDE अवं (D orig. अवं) तवं; W असो तवं; Hema-ch. has ताम्रासे स्वः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तवं अवं; Cf. Lass., p. 246. <sup>7</sup> BDE ज्ञादेशस्य. <sup>8</sup> W एतस्य णादेशस्य. <sup>9</sup> AW संखा; DE add विणत्ती; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अक्खित्तं. <sup>10</sup> This Sūtra is only found in BDEW; Hema-ch. has a Sūtra, *Na đir-ghānuswārāt* (i.e., *parayoh śeshādeśayor dwitwam.*) <sup>11</sup> This ex. only in



समासे शेषादेशयोर्वा द्वित्वं भवति ॥ एदग्गामो । एईगामो ।  
कुसुमपञ्चरो । कुसुमपञ्चरो । देवत्युई । देवत्युई । आणालखंभो ।  
आणालखंभो ॥ नदीग्राम । कसुमप्रकर । देवस्तुति । आलानखंभ ॥

॥ सेवादिषु च ॥ ५८ ॥

सेवा इत्येवमादिषु चानादौ वा द्वित्वं भवति ॥ सेव्वा सेवा । एकं  
एअं । एकखो एहो । देव्वं दद्वं । असिक्खं असिक्खं । तेल्लोक्कं तेल्लोक्कं ।  
एहिहत्तो एहिहत्तो । तुएहिहत्तो तुएहिहत्तो । कण्णिआरो कण्णिआरो ।  
दिग्घं दीहं । रत्तो राई । दुक्खिओ दुहिओ । अस्सो असो । इस्सरो  
ईसरो । विस्सामो वोसामो । एिस्सामो एीसामो । रस्सी रसो । मित्तो  
मिओ । पुस्सो पुंसो ॥ सेवा । एक । नख । दैव । अशिव । चैलोक्य ।  
निहित । ठप्णीक । कर्णिकार । दीर्घ । रात्रि । दुःखित । अय्य । ईय्यर ।  
विश्याम । निश्याम । रग्गि । मित्र । पुय्य ॥

उभयत्र विभाषेयं सेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ५९ ॥

अधिकारो ऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्लिष्टश्लिष्टरत्नक्रियाशाङ्गेषु तत्स्वरवत्पूर्वस्य ॥ ६० ॥

क्लिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृष्टस्य च यः पूर्वो वर्णो  
निरर्थस्तस्य तत्स्वरता भवति । तेनैव पूर्वेण<sup>१०</sup> स्वरेण<sup>११</sup> पूर्वो वर्णः सार्थो

B; DE instead संसो शेषस्य संस इति संसादेशः शेषः (?). <sup>१</sup> So D; AB  
एदग्ग-; in the other words the MSS. clear up some doubtful letters of  
A; W has several errors here. <sup>२</sup> BDE तेल्लोक्कं; W तेल्लोक्कं. <sup>३</sup> B (not  
A) तेल्लोक्कं. <sup>४</sup> ADEW -त्तो; B -तो. <sup>५</sup> All the MSS. पुस्सो पुंसो (W  
पूसो). <sup>६</sup> AEW पुय्य (cf. Lass. Inst., p. 261); BD seem to read पुय्य which  
is better, as पुय्य is neuter in iii., 35. <sup>७</sup> AW शाङ्गेपु. <sup>८</sup> W here and  
elsewhere तत्स्वरूपवत्. <sup>९</sup> D स्वररहितः. <sup>१०</sup> A पूर्वेण. <sup>११</sup> W वर्णेन.

भवति । इत्यर्थः ॥ किलिङ्गं । सिलिङ्गं । रअणं । किरिआ । सारंगो ॥

॥ कृष्णे वा ॥ ६१ ॥

कृष्णशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥ व्यवस्थितविभाषेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥ कसणो ॥ कण्हो ॥

॥ इः श्रीद्धीक्रीतक्लान्तक्लेशस्नानस्वप्नस्पर्शहर्षार्हगर्हेषु ॥ ६२ ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरता च भवति ॥ सिरी । हिरी । किरीतो । किलंतो । किलेसो । मिलाणं । सिर्विणो । फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । द्वी । क्रीत । क्लान्त । क्लेश । स्नान । स्वप्न । स्पर्श । हर्ष । अर्ह । गर्ह ॥

॥ अः क्षमास्लाघयोः ॥ ६३ ॥

क्षमा स्लाघा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्तत्स्वरता च भवति ॥ खमा । सलाहा ॥

॥ स्नेहे वा ॥ ६४ ॥

स्नेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तत्स्वरता च भवति ॥ सणेहो । णेहो ॥

॥ उः पद्मतन्वीममेषु ॥ ६५ ॥

पद्मशब्दे तन्वी इत्येवंममेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च उकारस्तत्स्वरता च भवति ॥ पउमं । तणुई । लऊई ॥

which may account for the marginal addition in A, noticed by Lassen. <sup>1</sup> Lassen om. <sup>2</sup> W स्नान. <sup>3</sup> A कीरीतो; BD किरितो; W किरिओ. <sup>4</sup> W सिणाणं. <sup>5</sup> So DW (*cf.* i., 3); A सेविणो; B not clear. <sup>6</sup> W अत्. <sup>7</sup> A om. <sup>8</sup> So ABCW; DE पदुमं (but D not so originally); W adds कचित् प्येमं (Hema-ch. पोमं.) <sup>9</sup> A om.



॥ ज्यायामीत् ॥ ६६ ॥

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तत्स्वरता च ॥  
जीत्रा ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम  
तृतीयः परिच्छेदः ॥

D adds गुरुई; W गुरुई. <sup>1</sup> DE add another Sūtra here, which is only supplied in the margin of B, and is not found even in W ; इवे व ॥ इव शब्दे व इति सर्वत्र निपात्यते ॥ पाणव धणं ॥ प्राण इव धनं ॥  
Cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sāra, 385.  
The Sūtra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संधावचामज्जलोपविशेषा वज्जलं ॥ १ ॥

अचामिति प्रत्याहारग्रहणं । अजिति च । संधौ वर्तमानानामचां  
स्थाने अज्विशेषा लोपविशेषाश्च वज्जलं भवन्ति ॥

अज्विशेषास्तावत् ॥ जउणअडं जउणाअडं । एँदसोत्तो एँदसो-  
त्तो । वज्जमुहं वज्जमुहं । कणउरं कणउरं । सिरवेअणा सिरवेअणा ।  
पीआपीअं पिआपिअं । सीआसीअं सिआसिअं । सवोमुओ सवोमूओ ।  
सरोरुहं सररुहं ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहड्डं तुहअड्डं । महड्डं मह-  
अड्डं । पावडणं पाअवडणं । कुंभारो कुंभआरो । पवणुड्डअं ॥

<sup>1</sup> So AW (*Cf.* iii., 52); BD -तो in both; *Qy.* एँदस-? <sup>2</sup> AB कण-

<sup>3</sup> ABW have only पीआपीअं सीआसीअं; DE have पिआपीअं पिआपिअं  
सिआसीअं सिआसिअं (D सीआसीअं सीआसिअं); DEW give the  
Sans. पीतापीत सितासित. <sup>4</sup> So BDEW (only W सव्वो-); A सव्वो-  
मूलं सवोमुलं (the last ल confused); DE explain it by शिवामृत, W  
by सर्वोमृतः. <sup>5</sup> A om. both. <sup>6</sup> The MSS. वाव- वाअव-. <sup>7</sup> The MSS.  
are here very corrupt; तुहड्डं—आरो from BDEW (B तुहड्डं for the  
1st, and om. the 3rd); DEW add Sans. तवाड्डं ममाड्डं पादपतनं  
कुंभकारः; B then adds सुवड्डं एवरिड्डो सुवणिड्डो पवणुड्डअं; W adds  
ताअकं तावकं । सुणिडा सुणिडा । पवणुड्डअं पवणूड्डअं; A has in-  
stead, after *rāaulum*, तुहड्डं सुवच्चं पीलड्डं एवरिड्डो सुवणिड्डो (sup-  
plied in marg.) पवणुड्डअं with no Sans. explanation. For this *Sútra*  
*cf.* note, transl. pp. 135, 136.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः<sup>१</sup> ।

क्वचिन्नित्यं क्वचिदन्यदेव वज्रलग्नहणात् । तेनान्यदपि लार्क्षणिक-  
कार्यं भवति ।

॥ उदुस्वरे दोर्लोपः ॥ २ ॥

उदुस्वरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायसे यस्य वा ॥ ३ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ४ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य<sup>३</sup> ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता  
ताव । पारा<sup>४</sup>ओ पारावओ । अणुत्तंत अणुवत्तंत । जी<sup>६</sup>अं जीविअं । एअं  
एवं । एअ एव । कुअलअं कुवल<sup>७</sup>अं ॥ यावत् । तावत् । पारावत् । अनु-  
वर्तमान<sup>८</sup> । जीवित । एवं । एव । कुवलय । इत्येवमादयः ॥

॥ अन्यस्य हलः ॥ ६ ॥

वेति निवृत्तं<sup>९</sup> । शब्दानां योऽन्यो हलत्स्य लोपो भवति ॥ जसो ।

<sup>१</sup> No MS. gives this as a new Sūtra ; W om. सर्वत्र and adds ह्रस्वश्च after लोपः, with several new examples, as एत्थि सकंती णिकंती अत्तो etc. <sup>२</sup> DE अलाक्ष- ; W adds two new Sūtras here, *Samyogapūro hraswah* and *Dirghādishu vā*. <sup>३</sup> W तस्य with a similar blunder in the Comm. <sup>४</sup> A पराओ. <sup>५</sup> B अणुतंत -वतंत ; D अणुत्तणं अणुवत्तणं (originally -त्तंत) ; E अणुततं -वतंत ; W om. <sup>६</sup> B जीईअं. <sup>७</sup> D adds चक्काओ चक्काओ (Cf. Sanksh. Sāra, S. 196) देउलं देवउलं. <sup>८</sup> So AC and probably originally D ; BE अनुवर्तन. <sup>९</sup> AC om.

एहं । सरो । कम्पो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् ।  
यावत् । तावत् ॥

॥ स्त्रियामात् ॥ ७ ॥

स्त्रियां वर्तमानस्यान्यहल आकारो भवति ॥ सरिआ । पडिविआ ।  
वाआ ॥ सरित् । प्रतिपद् । वाच् ॥

॥ रो रा ॥ ८ ॥

स्त्रियामन्यस्य हलो रेफस्य रा इत्ययमादेशो भवति ॥ धुरा ।  
गिरा ॥

॥ न विद्युति ॥ ९ ॥

विद्युच्छब्दे आकारो न भवति ॥ विज्जू ॥

॥ शरदो दः ॥ १० ॥

शरच्छब्दस्यान्यहलो दो भवति ॥ सरदो ॥

॥ दिक्प्रावृषोः सः ॥ ११ ॥

दिक्शब्दस्यान्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।  
पाउसो ॥

॥ मो विन्दुः ॥ १२ ॥

अन्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भदं ।  
अगिगं । द<sup>३</sup>दं । वणं । धणं ॥

॥ अचि मश्च<sup>४</sup> ॥ १३ ॥

अचि परतो मो<sup>५</sup> भवति वा ॥ फलमवहरद् । फलं अवहरद् ॥

<sup>१</sup> So B; the others एहो (Cf. S. 19). <sup>२</sup> Lassen reads this Sūtra in A as an ex. दोसा to S. 7. <sup>३</sup> D ददं explained by दृष्ट (दष्ट?); A वदं; C वदुं; W वजुं; B confuses this with the next Sūtra. <sup>४</sup> A adds वा in the margin. <sup>५</sup> D मो विन्दुः; W has मकारस्य मकारो भवति

॥ नञोर्हलि ॥ २४ ॥

नकारञकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य<sup>१</sup> ॥ अंसो  
अम्सो । कंसो कम्सो ॥ अस्य ॥ वंचणीञं वमृचणीञं । विंझो विंम्झो ॥

॥ वक्रादिषु ॥ २५ ॥

वक्रादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं । हंसो । अंसू ।  
मंसू । गुंठी<sup>५</sup> । मयं<sup>६</sup> । मणंसिणी । दंसणं । फंसो । वणो<sup>७</sup> । पडिंसुदं<sup>८</sup> । अंसो ।  
अहिमुको<sup>१०</sup> ॥ वक्र । त्यस्व । ह्रस्व । अश्रु । णश्रु । गृष्टि । मस्त<sup>११</sup> । मनस्वि-  
नो । दर्शन । स्पर्श । वर्ण । प्रतिश्रुत । अश्रु । अभिमुक्त । इत्यादयः ॥

॥ मांसादिषु वा ॥ २६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मांसं । कहं कह ।  
एणं एण । तहिं<sup>१२</sup> तहि । असुं<sup>१३</sup> असु ॥ तदयमपठितो मांसादिर्गणः । यत्र  
कचिद्वृत्तभङ्गभयात् त्यज्यमानः<sup>१४</sup> क्रियमाणश्च विन्दुर्भवति स मांसा-  
दिषु द्रष्टव्यः ॥

॥ ययि नदर्भात ॥ २७ ॥

चकारादिंदुरपि । <sup>१</sup> MSS. om. <sup>२</sup> W has for these, अंधो अमधो । कंधो  
कमधो । <sup>३</sup> A विमजो विजुओ; B विमजओ विन्मजओ; D विमझो विं-  
जओ (a lding Sans. अन्म कन्म वञ्चनीय विन्ध्य); E विमो विंजओ;  
W विंचू विमंचूओ = वृश्चिक. <sup>४</sup> So A (not अंसं). <sup>५</sup> A गुडी; B गुठी;  
W गिट्टि; DE गुंठी; Cf. Lass. Inst., p. 254. <sup>६</sup> AB (not C) मत्यं; Cf.  
iii., 56. <sup>७</sup> AB वणो; W वणं; DE वणो. <sup>८</sup> AE पडिंसुदं (A originally  
पडि-); BD पंडिंसुदं; W पंडिसुदं. <sup>९</sup> AB असो. <sup>१०</sup> A अहिमुको; B  
-मुको; W अंहिमुको. <sup>११</sup> DE मस्तक; AB मूर्द्धन्; W n.l. <sup>१२</sup> So BD =  
तहिं; AC तिहिं -हि. <sup>१३</sup> So MSS. (W om.); A has no Sans. expl.;  
DE give असु; W adds several other examples. <sup>१४</sup> A om. <sup>१५</sup> ABCW  
झलि; DE ययि: the latter is taken, because all (except W) have अंस



ययि परतो विन्दुस्तद्वर्गातो वा भवति ॥ मङ्का । मङ्खो । अङ्को ।  
अङ्गं । सञ्चरद् । मण्डो । सन्तरद् । सम्पत्ती ॥ ययीति किं । अंसो ॥ वा-  
धिकारात् । पंकं । विंदू । मंका । मंखो ॥

॥ नमांतप्रावृट्शरदः पुंसि ॥ १८ ॥

नकारांताः सकारांताश्च प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥ नां-  
ताः ॥ कम्भो । जम्भो । वम्भो ॥ सांताः ॥ जम्भो । तम्भो । सरो ॥ पा-  
उम्भो । सरदो ॥

॥ न शिरोनभसो ॥ १९ ॥

शिरस्-नभस्-इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । एहं ॥

॥ पृष्ठाक्षिप्रश्चाः स्त्रियां वा ॥ २० ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुट्टं । अच्छी अच्छं । पण्हा  
पण्हो ॥ पृष्ठ । अक्षि । प्रश्न ॥

॥ ओदवापयोः ॥ २१ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओत्वं भवति ॥ ओहामो अव-  
हासो ॥ ओसारिअं अवसारिअं ॥ अवहास । अपसारित ॥

॥ तल्लययोर्दात्तणी ॥ २२ ॥

तल्ल इत्येतयोः प्रत्यययोर्यथासंख्यं दात्तण इत्येतावादेशौ  
स्तः ॥ पीणदा । मूढदा । पीणत्तणं । मूढत्तणं ॥

॥ क्का ऊण ॥ २३ ॥

क्का प्रत्ययस्य ऊण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।

as the ex. of the exception, which does not apply to झलि. <sup>1</sup> AB om.

<sup>2</sup> BD -ती. <sup>3</sup> AB अंसं; W रम्भं सोम्भं. <sup>4</sup> A -दुं; D दु; B n.l. <sup>5</sup> D अक्खि.

<sup>6</sup> B has उ for ओ. <sup>7</sup> So W; ABD -सरिअं. <sup>8</sup> A अप-; D adds ओवा-

हिअं अव-. <sup>9</sup> All except W क्का (Cf. Pān. vi., 4, 140); B has उण्.



काऊण । दाऊण । गृहीत्वा । श्रुत्वा<sup>१</sup> । कृत्वा । दत्त्वा ॥

॥ दण्ड इरः शीले ॥ २४ ॥

शीले यस्तृन्प्रत्ययो विहितस्तस्य इर इत्ययमादेशो भवति ॥ भ्रम-  
णशीलो भमिरो । हसनशीलो हसिरो<sup>३</sup> ॥

॥ आल्लिङ्गोल्लालवन्तेन्तां मतुपः ॥ २५ ॥

आलु इल्ल उल्ल आल वन्त इन्त इत्येत आदेशा मतुपः स्था-  
भवन्ति ॥

आलुस्तावत् ॥ ईसालू । णिदालू ॥ इल्लः ॥ विआरिल्लो । माला-  
इल्लो ॥ उल्लः ॥ विआरुल्लो ॥ आलः ॥ धणालो । सद्दालो ॥ वन्तः ॥  
धणवन्तो । जोवणवन्तो ॥ इन्तः ॥ रोसाइन्तो पाणाइन्तो ॥ यथा-  
दर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत्<sup>११</sup> । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् ।  
यौवनवत् । रोषवत् । प्राणवत्<sup>१२</sup> ॥

[क्वचिदा<sup>१३</sup> मतुपो ऽन्यस्य मंतो वा दृश्यते क्वचित् ।

हणुमा । हणुमंतो ॥

इल्लोल्लावपरे प्रायः शैषिकेषु प्रयुजते ।

पौरस्त्वं पुरोभवं पुरिल्लं । आत्मीयं अप्पुल्लं ॥

परिमाणे किमादिभ्यो भवंति केद्दहादयः ।

केद्दहं केत्तिअं । जेद्दहं जेत्तिअं । तेद्दहं तेत्तिअं । एद्दहं एत्तिअं ॥

<sup>१</sup> So W ; DE सुप्ता ; AB have no Sans. <sup>२</sup> So EW ; A त्वन् ; BD त्वन् .

<sup>३</sup> DE add भ्रमिता हसिता . <sup>४</sup> DE -वंतेता ; B here corrupt. <sup>५</sup> W has पा-  
अदल्लो, and in the next line विआरउल्लो . <sup>६</sup> DE अल्लः ; and ल्ल in ex.

<sup>७</sup> A सदा- . <sup>८</sup> D जोव- . <sup>९</sup> DE इतः here and in ex. <sup>१०</sup> W रोस- ; BW  
पाणइन्तो ; D माणइन्तो . <sup>११</sup> AB have no Sans. expl. <sup>१२</sup> D मान- ; W

प्रा- . <sup>१३</sup> The passage enclosed in brackets is only found in AC, and

कृतसो ऊत्तमित्यन्ये । देशी शब्दः स दृश्यते ।

सञ्जुक्तं । सहस्रजुक्तं ॥

जातौ वा स्वार्थिकः कः ।

जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥ ]

॥ विद्युत्पीताभ्यां लः ॥ २६ ॥

विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवति ॥ विज्जू । विज्जु-  
ली ॥ पीञ्जं । पीञ्जलं ॥

[ ॥ वृंदे वो रः ॥ २७ ॥ ]

वृंदशब्दे वकारात्परः स्वार्थे रेफो वा प्रयोक्तव्यः ॥ व्रंदं । वंदं ॥

॥ करेष्वां रणोः स्थितिपरिवृत्तिः ॥ २८ ॥

करेणुशब्दे रेफणकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरू ॥ पुंसि<sup>६</sup>  
न भवति ॥ करेणू ॥

॥ आलाने लनोः ॥ २९ ॥

आलानशब्दे लकारनकारयोर्हल्मात्रयोः स्थितिपरिवृत्तिर्भवति ॥  
आणालखंभो ॥

has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prākṛita Sanjīvanī. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sūtra 25, but it will be further discussed in the Appendix. <sup>1</sup> BDEW here recommence ; DE add वा ; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सीञ्जलं. <sup>2</sup> DE add वा, and it is supplied in the margin of A. <sup>3</sup> This Sutra not in ABC. <sup>4</sup> W -परस्य. <sup>5</sup> W वृंदं विदं. <sup>6</sup> DW add करेष्वामिति स्त्रीलिंगनिर्देशात्. <sup>7</sup> Cf. iii., 57.

॥ वृहस्पतिं वृहोभ्यो ॥ ३८ ॥

वृहस्पतिशब्दे वकारहकारयोर्यथासंख्यं भकारश्चकारौ भवतः ॥  
भञ्ज्प्फई ॥

॥ मलिनं लिनोरिलौ वा ॥ ३९ ॥

मलिनशब्दे लिकारनकारयोर्यथासंख्यमिकारलकारौ वा भवतः ॥  
मडलं । मलिणं ॥

॥ गृहे घरो ऽपतौ ॥ ४० ॥

गृहशब्दे घर इत्ययमादेशो भवति । पतिशब्दे परतो न भवति ॥  
घरं भवने ॥ अपताविति किं ॥ गहवई ॥

॥ दाढादयो वज्रलं ॥ ४१ ॥

दाढा इत्येवमादयः शब्दा वज्रलं निपात्यन्ते दंष्ट्रादिषु ॥ दंष्ट्रा ।  
दाढा ॥ इदानीं । ए<sup>५</sup>णिहं ॥ दुहिता । धी<sup>६</sup>आ धू<sup>७</sup>दा ॥ चा<sup>८</sup>तु-  
लि<sup>९</sup>अं ॥ मंडूकः । मंडू<sup>१०</sup>रो ॥ गृहे नि<sup>११</sup>हितं । घरे णि<sup>१२</sup>हितं ॥ उत्पलं ।  
कंदो<sup>१३</sup>ट्टो ॥ गोदावरी । गोला ॥ लला<sup>१४</sup>टं ॥ णि<sup>१५</sup>डालं ॥ भूः । भुम<sup>१६</sup>आ ॥  
वैदूर्यं । वेलुरि<sup>१७</sup>अं ॥ उभयपार्श्वं । अवहोवासं ॥ चूतः । माइंदो मा<sup>१८</sup>अंदो ॥

<sup>१</sup> A भञ्जः <sup>२</sup> BW -प्फई. <sup>३</sup> AB डल वा. <sup>४</sup> So DW and probably A ;  
B has been corrected from ठ to ढ ; several variations occur in the  
examples of this Sūtra : Cf. Sanksh. Sāra, 162, 165. <sup>५</sup> BCE एण्हीं ;  
D एण्ही. <sup>६</sup> A only दिधी ; B धिया दिट्टी ; W only धूआ. <sup>७</sup> Altered  
in A n.l. ; C चाड-. <sup>८</sup> Altered in A to मंडूओ ; B n.l. ; DE मंडूरो.  
<sup>९</sup> AB णिहिलं (B altered to -तं). <sup>१०</sup> A -हो (?) ; W -ट्ट. <sup>११</sup> A लिडालं ;  
D ले- ; W adds another form लडलं ; AC end here. <sup>१२</sup> WE भूमआ ;  
DEW give Sans. भू ; Cf. Sanksh. Sāra, 162. <sup>१३</sup> B वेभिरिअं. <sup>१४</sup> W  
मरिंदो मअंदो ; W has besides as new examples, प्रत्यूषः । गोसो ॥  
कांतः । ललहो ॥ कवलः । ऐघर ॥ कर्कटी । वालुकी ॥ चिंता । तच्चिं.

आदिशब्दो ऽयं प्रकारे । तेन सर्व एव देशसंकेतप्रवृत्तभाषाशब्दाः  
परिगृहीताः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे संकीर्णविधिर्नाम  
चतुर्थः परिच्छेदः ॥

---

<sup>1</sup> D adds प्रकारः सादृशं.

॥ अथ पंचमः परिच्छेदः ॥

॥ अत ओत्तोः ॥ २ ॥

अकारांताच्छ्रद्धात्परस्य सोः स्थाने ओत्वं भवति ॥ वच्छो । वस-  
हो । पुरि<sup>१</sup>सो ॥ वृ<sup>२</sup>चः । वृषभः । पुरुषः ॥

॥ जश्शमोर्लोपः ॥ ९ ॥

अत इत्यनुवर्तते । अकारांतस्थानंतरं यौ जश्शमौ तयोर्लोपो  
भवति ॥ वच्छा सोहंति । वृक्षाः शोभंते । जश्श<sup>३</sup>म्डस्यांसु दीर्घ इति  
दीर्घे कृते पश्चात्तोपो जसः ।

वच्छे णिअच्छ<sup>४</sup>ह । वृक्षान्नियच्छ<sup>५</sup>त ॥ एच सुपि इत्येवे कृते शमो  
लोपः ॥

॥ अतो मः ॥ ६ ॥

अकारांतस्थानंतरं यो ऽम् द्वितीयैकवचनं तदकारस्य लोपो  
भवति ॥ वच्छं पेक्खइ ॥ मो विंदुरिति विंदुः ॥

॥ टामोर्णः ॥ ४ ॥

अतो ऽनंतरं टामोस्तृतीयैकवचनषष्ठीवज्जवचनयोर्णकारो भवति ॥  
वच्छेण । वच्छा<sup>७</sup>ण । एच सुपीत्येवं । जश्शम्डस्यांसु दीर्घ इति दीर्घः ॥

॥ भिमो हिं ॥ ५ ॥

अतो ऽनंतरस्य भिमो हिं भवति ॥ वच्छेहिं ॥ एच सुपि इत्येवं ॥

<sup>१</sup> D adds हरिमो = हर्ष, and quotes iv., 1. <sup>२</sup> D generally has वत्स.

<sup>३</sup> BE जम्डस्यांसु; D जम्भ्यम्डस्यांसु; Cf. v., 11. <sup>४</sup> W उवह = पश्यत.

<sup>५</sup> Deest in A. <sup>६</sup> Cf. v., 12. <sup>७</sup> B -णं. <sup>८</sup> D जम्शम्भ्यम्डस्यांसु; E जश्-

डस्यांसु; B om. <sup>९</sup> This Sūtra not in B.

॥ डमेरादोदुहयः ॥ ६ ॥

अतो ऽनंतरस्य डमेः पंचम्येकवचनस्य स्थाने आ दो दु हि इत्येता  
आदेशा भवन्ति ॥ वच्चा । वच्चादो । वच्चादु । वच्चाहि ॥ जश्शस्ड-  
स्यांसु दीर्घत्वं ॥

॥ भ्यमो हितो सुंतो ॥ ७ ॥

अतो ऽनंतरस्य भ्यमो हितो सुंतो इत्येतावादेशौ भवतः ॥ वच्चा-  
हितो । वच्चासुंतो ॥ एच सुपि इति चकारेण दीर्घत्वं ॥

॥ स्मो डसः ॥ ८ ॥

अतो ऽनंतरस्य डसः स्म इत्यादेशो भवति ॥ वच्छस्म ॥

॥ डेरेष्मो ॥ ९ ॥

अतो ऽनंतरस्य डेः ए स्मि इत्यादेशौ भवतः ॥ वच्चे । कचिद्  
डसिङ्योर्लोपः<sup>१</sup> ॥ वच्छस्मि ॥

॥ सुपः सुः ॥ १० ॥

अतो ऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्चेसु । एच सुपि  
इत्येत्वं ॥

॥ जश्शस्डस्यांसु दीर्घः ॥ ११ ॥

जसादिषु परतो ऽतो दीर्घो भवति ॥ वच्चा सोहंति<sup>२</sup> । जश्शसो-  
र्लोप इति जसो लोपः ॥ वच्चा<sup>३</sup>दो आगदो । वच्चादु । वच्चाहि ॥ डमे-  
रादोदुहयः ॥ वच्चाण ॥ टामोर्णः ॥

<sup>१</sup> B जस्डस्यांसु; D as in p. 39, note 3; E as in p. 39, note 8. <sup>२</sup> W

डेरेस्मि. <sup>३</sup> Cf. v., 13; DW add इत्यकारलोपः (not in E). <sup>४</sup> A सु;

E सुं. <sup>५</sup> B corrupt; D जस्भ्यस्डस्यांसु; E जस्डस्यांसु. <sup>६</sup> Only W has

an ex. of शस्, i.e., वच्चे, adding अत्र प्रथमं दीर्घस्तत एत्वं ततो लोपः

<sup>७</sup> Only EW add वच्चा.



॥ एतन्मुष्ण्डितुसो ॥ १२ ॥

अत अकारखेलं भवति सुपि परतो ङिङसौ वर्जयित्वा । चकारा-  
दीर्घश्च ॥ वच्चे पेक्खह ॥ जश्शसोर्लोपः ॥ वच्चेण । टामोर्णः ॥ वच्चे-  
हिं ॥ वच्चेसु ॥

चकारादीर्घश्चेति ॥ वच्चाहिंतो वच्चासुंतो ॥ भ्यसो हिंतो सुंतो ॥  
अङिङसोरिति किं ॥ वच्च्मि । वच्च्स्स ॥

॥ कचिद्ङमिङ्खोर्लोपः ॥ १३ ॥

अतो ङसि ङि इत्येतयोः परतः कचिन्नोपो भवति ॥ वच्चा आ-  
गदो । ङमेरादोदुहय इति ॥ वच्चे ठिअं । ङेरेम्मोत्येत्वं ॥

॥ इदुतोः शसो णो ॥ १४ ॥

इदुदंतयोः शसो णो भवति ॥ अग्गिणो पेक्खह<sup>७</sup> । वाउणो पेक्ख ॥

॥ ङमो वा ॥ १५ ॥

इदुदंतयोर्ङमो वा णो भवति ॥ अग्गिणो । अग्गिस्स ॥ वाउणो ।  
वाउस्स ॥ अग्गेः । वायोः ॥

॥ जमश्च ओ यूत्वं ॥ १६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजत्वं वा । चका-  
राद् णोच ॥ अग्गीओ । वाऊओ ॥ अग्गिणो । वाउणो ॥

<sup>१</sup> सुपि—त्वा not in AB. <sup>२</sup> W चकारादीर्घो भ्यसि. <sup>३</sup> DE अकारख. <sup>४</sup> E परयोः. <sup>५</sup> D वच्चा; ABW वच्चादो; E has both. <sup>६</sup> W अग्गीणो and वाऊणो. <sup>७</sup> The MSS. here and elsewhere vary between पेक्ख and पेक्ख. <sup>८</sup> वा inserted in margin of ABD. <sup>९</sup> W has two Sūtras for S. 16, i.e., two various readings of the same, with distinct commen-  
taries जम ओ वो वा ऽत्वं यूत्वंच ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्या-  
देशो भवतः । अत्वं इत्वं ऊत्वंच विकल्पेन । चकारात् णो ऽपि । पत्ते

॥ टा णा ॥ १७ ॥

इदुदंतयोऽष्टाविभक्तेः णा इत्ययमादेशो भवति ॥ अग्गिणा । वाउणा ॥

॥ सुभिसुप्पु दीर्घः ॥ १८ ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्गी । वाऊ ॥ भिस् ॥ अग्गीहिं । वाऊहिं ॥ सुप् ॥ अग्गीसु ।  
वाऊसु ॥

॥ स्त्रियां शस उदोती ॥ १९ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशौ भवतः ॥ मालाउ मालाओ । एईउ एईओ । वळ्ळउ वळ्ळओ ॥

[॥ जसो वा ॥ २० ॥]

जसः स्त्रियां उत् ओत् इत्येतावादेशौ वा भवतः । पचे अदंतवत् ॥  
मालाउ । मालाओ । माला<sup>३</sup> ॥

॥ अमि ह्रस्वः ॥ २१ ॥

अमि परतः स्त्रियां ह्रस्वो भवति ॥ मालं । एइं । वळं ॥

॥ टाडम्डिनामिदेददातः ॥ २२ ॥

टा डम् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा भवन्ति ॥

टा ॥ एईइ । एईए । एईअ । एईआ कअं ॥ डम् ॥ एईइ । एईए ।  
एईअ । एईआ वणं ॥ डि ॥ एईइ । एईए । एईअ । एईआ ठिअं ॥

अदंतवत् ॥ अग्गीओ अग्गीवो अग्गिणो अग्गओ अग्गवो अग्गी । वा-  
ऊओ etc. : then follows जसस्स ओ यूलं. <sup>१</sup>W स्त्रियां जशसोरुदोती.

<sup>२</sup>This Sūtra is only found in BDE (D erroneously डसो वा both in Sūt. and Comm.) and in the Prākṛ. Sanj. <sup>३</sup>So E; B मालाई; D

मालस्स मालाइ. <sup>४</sup>W टाडमिडम्डिनामि-

॥ नातो ऽदातो ॥ २३ ॥

आत आकारांतस्य स्त्रीलिङ्गस्यानंतरं टाडस्ङीनां अत् आत् इत्ये-  
तावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाद् मालाए ।  
कअं । धणं । ठिअं ॥

॥ आदीतो वज्जलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् इत्येतौ वज्जलं प्रयोक्तव्यौ ॥  
सहमाणा सहमाणी । हलद्वा हलद्दी । सुप्पणहा सुप्पणही । क्वाहा  
क्वाही ॥

॥ न नपुंसके ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घत्वं न भवति । सौ दीर्घः पूर्वस्येत्यनेन  
इदुदंतयोः प्राप्तं पूर्वस्य दीर्घत्वं न नपुंसके इत्यनेन बाध्यते ॥ दहिं ।  
मज्जं । हविं ॥ दधि । मधु । हविः ॥

॥ इज्जशसोर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशसोः स्थान इदादेशो भवति पूर्वस्य च

<sup>1</sup> W as before ; the कअं etc. are used to imply the inst. gen. and loc. cases, *i.e.*, कृतं धनं स्थितं. <sup>2</sup> A आदितौ ; B अदितौ ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. <sup>3</sup> AB have only this ex. <sup>4</sup> W then adds another Sút. (S. 25) यत्तत्किमः ॥ वज्जलमित्यनुवर्तते । यत्तत्किम् इत्येतेषु परतः आतः स्थान ईत्यय-  
मादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च  
वज्जलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पच्चे जाए ताए  
काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः  
D adds the six examples of the genitive to the preceding Súra ; Cf.  
vi., 6. <sup>5</sup> W adds सौ दीर्घः पूर्वस्य. <sup>6</sup> सौ—बाध्यते given from DE  
(Cf. S. 18) ; ABW om. and add धणं वणं in the ex. <sup>7</sup> AB only दीर्घश्च.

दीर्घः ॥ वणाइ । दहीइ । महुइ ॥

॥ नामंत्रणे सोवोत्वदीर्घविंदवः ॥ १७ ॥

आमंत्रणे गम्यमाने सो परत ओत्वदीर्घविंदवो न भवन्ति । अत ओत्सोरित्योलं प्राप्तं । सुभिस्सुप्सु दीर्घ इति दीर्घः । सोर्विदुर्नपुंसक इति विंदुप्राप्तः ॥ हे वच्छ<sup>१</sup> । हे अगिग । हे वाउ । हे वण । हे दहि । हे मज्ज ॥

॥ स्त्रियामात एत् ॥ १८ ॥

स्त्रियामामंत्रणे आतः स्थाने एत् भवति सो परतः ॥ हे माले । हे माले ॥ अंत्यस्य हल इति सोर्लोपः<sup>२</sup> ॥

॥ ईदूतोर्हस्वः ॥ १९ ॥

आमंत्रणे ईदूतोर्हस्वो भवति ॥ हे णइ । हे वज्ज ॥

॥ सोर्विदुर्नपुंसके ॥ २० ॥

नपुंसके वर्तमानस्य सोर्विदुर्भवति ॥ वणं । दहिं । मज्जं ॥

॥ ऋत आरः सुपि ॥ २१ ॥

ऋकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भत्तारो सो-  
हइ । भत्तारं पेक्खसु । भत्तारेण कअं ॥

॥ मातुरात् ॥ २२ ॥

मातृसंवन्धि न ऋकारस्याकारो भवति ॥ माआ सोहइ । माअं  
पेक्खसु । माआइ कअं । माआए ॥

॥ उज्जशश्टाडस्सुप्सु वा ॥ २३ ॥

जशश्टाडस्सुप्सु परत ऋकारस्य स्थाने उकारादेशो भवति वा<sup>३</sup> ॥

<sup>१</sup> W सोः. <sup>२</sup> AB om. masc. ex. <sup>३</sup> Cf. iv., 6. <sup>४</sup> W adds स्त्रियां. <sup>५</sup> W puts S. 30 after S. 26. <sup>६</sup> B सौ by mistake. <sup>७</sup> W उण जशश्टाडसिडस्सु वा and transposes Sūtras 32, 33. <sup>८</sup> The examples in AB are rather obscure, and the forms from भत्तार are only fully given in DE.

जस् । भत्तुणो भत्तारा ॥ शस् । भत्तुणो भत्तारे ॥ टा । भत्तुणा  
भत्तारेण ॥ डस् । भत्तुणो भत्तारस्स ॥ सुप् । भत्तूसु भत्तारेसु ॥ आ-  
रादिः पूर्ववत् ॥

॥ पितृभ्रातृजामातृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत ऋतो ऽरो भवति । आरापवादः ॥ पित्ररं  
पित्ररेण । भात्ररं भात्ररेण । जामात्ररं जामात्ररेण ॥

॥ आच सौ ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरश्च ॥ पित्रा  
पित्ररो । भात्रा भात्ररो । जामात्रा जामात्ररो ॥

[ ॥ राज्ञश्च ॥ ३६ ॥ ]

राजन्शब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ रात्रा ॥

[ ॥ आमंत्रणे वा विंदुः ॥ ३७ ॥ ]

राजन्शब्दस्य आमंत्रणे वा विंदुः स्यात् ॥ हे रात्रं । हे रात्र ॥

[ ॥ जश्शस्डमां णो ॥ ३८ ॥ ]

राज्ञ उत्तरेषां जस् शस् डस् इत्येतेषां णो इत्ययमादेशो भवति ॥  
रात्राणो पेक्खंति । रात्राणो पेक्ख । राट्ठणो धणं । रण्णो धणं ॥

[ ॥ शस एत् ॥ ३९ ॥ ]

राज्ञ परस्य शस ए इत्ययमादेशो भवति ॥ राए पेक्ख । रात्राणो  
पेक्ख ॥

[ ॥ आसो ण ॥ ४० ॥ ]

राज्ञ उत्तरस्यामः षष्ठोवज्जवचनस्य णं इत्ययमादेशो भवति ॥

<sup>1</sup> W भत्तुणे; A om. <sup>2</sup> A ए, but C टा. <sup>3</sup> D (not E) भत्तुस्स. <sup>4</sup> A भत्तु-  
स्सु (?). <sup>5</sup> D आच्च. <sup>6</sup> These Sūtras on *rājan* (S. 36—44) are only found in  
DEW; W has a few variations; DE agree. <sup>7</sup> W puts S. 40 after S. 43.

राआणं ॥

[॥ टा णा ॥ ४१ ॥]

राज्ञ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

[॥ डसश्च द्वित्वं वांत्यलोपश्च ॥ ४२ ॥]

राज्ञ उत्तरस्य डसादेशस्य टादेशस्यच वा विकल्पेन द्वित्वं भवति ।  
अंत्यस्यच लोपः ॥ रणो राइणो धणं ॥ राइणा रणा कअं ॥

[॥ इदद्वित्वे ॥ ४३ ॥]

वेति निवृत्तं । डसादेशस्य टादेशस्यच अकृते द्वित्वे राज्ञ इत्वं  
भवति ॥ राइणो राइणा ॥ कृते द्वित्वे त्वित्वं न भवति ॥ रणो रणा ॥

[॥ आ णोणमोरंडसि ॥ ४४ ॥]

णोणमोः परयोः राज्ञो जकारस्य आकारादेशः स्यात् । अडसि  
षष्ठ्येकवचने न भवति ॥ राआणो पेक्खंति । राआणो पेक्ख । राआणं  
धणं ॥ अडसीति किं ॥ राइणो रणो धणं ॥ शेषमदंतवत् ॥ राअं । रा-  
एहिं । राआ राआदो राआदु । राआहिंतो राआसुतो । राअस्मि  
राए राएसु ॥ राजानं । राजभिः । राज्ञः । राजभ्यः । राज्ञि । राजसु ॥

॥ आत्मनो ऽप्पाणो वा ॥ ४५ ॥

आत्मनो ऽप्पाण इत्यादेशो भवति वा ॥ अप्पा<sup>३</sup> । अप्पाणो ॥

[॥ इत्तद्वित्ववर्जं राजवदनादेशे ॥ ४६ ॥]

आत्मनो ऽनादेशे राजवत् कार्यं स्यादित्वद्वित्वे वर्जयित्वा ॥ अप्पा ।  
अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

॥ ब्रह्माद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत् साधवो भवन्ति ॥ वम्हा वम्हा-

<sup>1</sup> W जलोपो वा. <sup>2</sup> W णोणयोराडसि. <sup>3</sup> Cf. iii., 48. <sup>4</sup> This

Sūtra is only found in DEW.; W adds the forms अत्ता अत्ताणो.



णो ॥ जुवा जुवाणो । अद्वा अद्वा<sup>१</sup>णो ॥ ब्रह्मन् । युवन् । अध्वन् एव-  
मादयो लक्ष्याणुसारेणानुगंतव्याः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे लिंगविभक्त्यादेशः

पंचमः परिच्छेदः ॥

---

<sup>१</sup> ACW आणद्वा आणद्वाणो; A om. Sans.; W explains it by  
अनद्वान्; B *n.l.*

॥ अथ षष्ठः परिच्छेदः ॥

॥ सर्वादेर्जस एत्वं ॥ १ ॥

सर्वादेरुत्तरस्य जस एत्वं भवति ॥ सव्वे । जे । ते । के । कदरे ॥  
सर्वे । ये । ते । के । कतरे ॥

॥ डेः स्मिंस्मित्याः ॥ २ ॥

डेः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्थाने स्मिं<sup>१</sup> स्मि त्थ इत्येत  
आदेशा भवन्ति ॥ सव्वस्मिं । सव्वस्मि । सव्वत्थं<sup>३</sup> ॥ इअरस्मिं । इअरस्मि  
इअरत्थं<sup>५</sup> ॥ सर्वस्मिन् । इतरस्मिन् ॥

॥ इदमेतत्किञ्चत्तञ्ज्ज्या इणा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो  
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणां<sup>६</sup> ॥ पत्ते । इमेण ।  
एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ आम एसिं ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एसिं इत्ययमादेशो वा भवति ॥  
इमेसिं इमाणं<sup>७</sup> । एदेसिं एदाण । केसिं काण । जेसिं जाण । तेसिं<sup>८</sup>  
ताण ॥

॥ किञ्चत्तञ्ज्जो डम आमः ॥ ५ ॥

<sup>१</sup> ABW स्मि for स्मिं <sup>२</sup> ABW स्मि, but all have सव्वस्मिं; Cf. S. 15.  
<sup>३</sup> A -त्था. <sup>४</sup> B -स्मि. <sup>५</sup> A -त्था. <sup>६</sup> So BD and Hema-ch.; AW कइणा  
जइणा तइणा. <sup>७</sup> A -णा for -ण in these second forms; B -णं. <sup>८</sup> W  
adds स्त्रीलिंगे ऽप्येतानि रूपाणि ॥ इमासिं । एदासिं । कासिं । जासिं ।

किं । यत् । तत् । एभ्य उत्तरस्य डस आस इत्ययमादेशो भवति वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इज्झः स्सा मे<sup>१</sup> ॥ ६ ॥

इकारान्तेभ्यः किमादिभ्य उत्तरस्य डसः स्सा मे इत्येतावादेशौ भवतः ॥ किस्सा । कीमे । कीआ । कीए । कीअ । कीइ<sup>२</sup> ॥ जिस्सा । जीमे । जीआ । जीए । जीअ । जीइ ॥ तिस्सा । तीमे । तीआ । तीए । तीअ । तीइ ॥

॥ डेहिं<sup>३</sup> ॥ ७ ॥

किमादिभ्य उत्तरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं । कस्सिं । कन्मि । कत्य ॥ जहिं । जस्सिं । जन्मि । जत्य ॥ तहिं । तस्सिं । तन्मि । तत्य ॥

॥ आहे इआ काले ॥ ८ ॥

किञ्चत्तज्झो डेः काले आहे इआ इत्यादेशौ वा भवतः ॥ काहे । जाहे । ताहे ॥ कइआ । जइआ । तइआ ॥ कहिं इत्यादयो ऽपि ॥ कदा । यदा । तदा ॥

॥ त्तो दो डमेः ॥ ९ ॥

किञ्चत्तज्झो डमेः त्तो दो इत्येतावादेशौ भवतः ॥ कत्तो । कदो ॥ जत्तो । जदो ॥ तत्तो । तदो ॥

॥ तद ओअ<sup>५</sup> ॥ १० ॥

तद उत्तरस्य डमेरोकारादेशो भवति वा ॥<sup>७</sup> तो । तत्तो । तदो ॥

तामिं ॥ <sup>१</sup> W reads S. 6, डसः स्सामो स्त्रियां ॥ इकारान्तेभ्यश्चाकारान्तेभ्यश्च स्त्रियां किमादिभ्य उत्तरस्य डसः स्सा सो etc., after the ex. it adds डसग्रहणेन डमिडिग्रहणं (Cf. v., 22, var. lect.) Cf. Lass. Inst., p. 321—3. <sup>२</sup> BW कीई, and similarly जीई तीई. <sup>३</sup> B कइआ etc. <sup>४</sup> BD तो for त्तो, and similarly in Comm. <sup>५</sup> W तद उअ. <sup>६</sup> AW उकार-. <sup>७</sup> A om.; W तउ; for तो cf. S. 20; Hema-ch. also gives it,

॥ डसा से ॥ ११ ॥

वेति वर्तते । तदो डसा सह से इत्ययमादेशो भवति । पक्षे यथा-  
प्राप्तं ॥ से । तास । तस्स<sup>१</sup> ॥

॥ आमा मिं ॥ १२ ॥

तद आमा सह मिं इत्ययमादेशो वा<sup>२</sup> भवति ॥ मिं । ता<sup>३</sup>ण ॥ तेषां  
तासां ॥

॥ किमः कः ॥ १३ ॥

किंशब्दस्य सुपि परतः क इत्ययमादेशो भवति ॥ को । के । केण ।  
केहिं<sup>४</sup> ॥

॥ इदम इमः ॥ १४ ॥

सुपि परत इदम इम इत्ययमादेशो भवति<sup>५</sup> ॥ इमो । इमे । इमं ।  
इमेण । इमेहिं ॥

॥ सस्सिमोरदा<sup>६</sup> ॥ १५ ॥

सस्सिमोः परत इदमो ऽदादेशो वा भवति ॥ अस्स । इमस्स<sup>७</sup> ॥  
अस्सिं इमस्सिं<sup>८</sup> ॥

॥ डेट्ठेन हः ॥ १६ ॥

इदमो दकारेण सह डेः स्थाने हकारादेशो वा<sup>१०</sup> भवति ॥ इह ॥  
पक्षे । अस्सिं । इमस्सिं । इमस्सि ॥

and it is found in the Setubandha ; see Höfer, Zeitsch., p. 517. <sup>१</sup> A om. Sans.; BD add तस्य तस्याः (for से?); W adds स्त्रियामपि से तिस्सा ।  
डस्सग्रहणे डस्सिग्रहणं से तत्तो. <sup>२</sup> Only in DW. <sup>३</sup> So BDE (B ताण);  
A स्सिं ताणा; W मिं ताण तेमिं; Hema-ch. also has मिं. <sup>४</sup> AB कहिं  
<sup>५</sup> DW add वा; B confuses Sūtras 14, 15. <sup>६</sup> W सस्सिमोरदा. <sup>७</sup> A इद-  
मस्स. <sup>८</sup> W अस्सि(अस्सिं in S.16.) <sup>९</sup> A इदमस्सिं, but not so in S.16. <sup>१०</sup> Added

॥ न त्थः ॥ १७ ॥

इदमः परस्य डेः त्य इत्ययमादेशो न भवति ॥ डेः स्निग्धत्वा इति प्राप्ते प्रतिषिध्यते ॥ इह । अस्मिं । इमस्मिं । इमस्मि ॥

॥ नपुंसके स्वमोरिदमिणमिणमो ॥ १८ ॥

नपुंसकलिङ्गे इदमः स्वमोः परतः सविभक्तिकस्य इदं इणं इणमो इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो धणं ॥

॥ एतदः मात्रोत्वं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओत्वं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥ एसं । एमो ॥ एषः ॥

॥ त्तो डमे. ॥ २० ॥

एतदः परस्य डमेः त्तो इत्ययमादेशो भवति ॥ एत्तो । एदादो । एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्तलोपः ॥ २१ ॥

एतदस्तकारस्य त्तोत्ययोः परतो लोपो भवति ॥ एत्तो । एत्य ॥

॥ तदेतदोः सः मावनपुंसके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्तकारः तस्य सकारादेशो भवति अनपुंसके सौ परतः । सो पुरिसो । सा महिला । एस । एमो । एसा ॥ साविति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं । तं एदं धणं ॥

॥ अदमो दो मु. ॥ २३ ॥

अदमो दकारस्य सुपि परतो मुं इत्ययमादेशो भवति ॥ अमू

from DW. <sup>1</sup> A इणमं. <sup>2</sup> A एसा (?); W has as an ex. एदो एदं = एतत्. <sup>3</sup> DW तो. <sup>4</sup> BD (not W) एतो. <sup>5</sup> DW तो-. <sup>6</sup> D एतो; for these cf. Lass., p. 129. <sup>7</sup> सावितिकिं and its examples not in A. <sup>8</sup> A मू; B मूः. <sup>9</sup> AB मू.

पुरिसो । अमू महिला । अमूओ पुरिसा । अमूओ महिलाओ । अमुं वणं । अमुदं वणादं ॥

॥ हस्य सौ ॥ २४ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अहं पुरिसो । अह महिला । अह वणं ॥ हादेशो ऽयसोत्तावविंदून् त्रिष्वपि लिंगेषु परत्वाद्वाधते ॥

॥ पदस्य ॥ २५ ॥

अधिकारो ऽयं । आशब्दविधानात् । यदित ऊर्द्धमनुक्रमिष्यामः पदस्य तद्भवतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ युष्मदस्यं तुमं ॥ २६ ॥

सावित्येव । युष्मदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥ तं आगदो । तुमं आगदो ॥

॥ तुंचामि ॥ २७ ॥

युष्मदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंचं ॥ तुं पेक्खामि । तुमं पेक्खामि ॥

॥ तुज्जे तुम्हे जसि ॥ २८ ॥

<sup>1</sup> So DE ; A om. ; B अमूणो ; W अमूउ. <sup>2</sup> W अमूउ. <sup>3</sup> B अमू. <sup>4</sup> Cf. Lass. Inst., p. 327. <sup>5</sup> B अहं throughout. <sup>6</sup> DE युष्मदस्यं तुवं and similarly in Comm. <sup>7</sup> ABC तंचामि ; DE तंचामि ; W (and the Prákr. Sanjív.) तुंचामि ;—if तं be correct, it must be the enclitic form (Cf. Lass. Inst., p. 328) but it is probably a mistake for तुं in copying from a MS. in the Bengálí character. <sup>8</sup> W तं तुमंच ; DE seem to give तुमंच as a new Súra, and add to this in its Comm. चकारात्तुं तुवंच. <sup>9</sup> MSS. ह्य here : in the following Sútras D



युष्मदः पदस्य जसि परतः तुज्जे तुम्हे इत्येतावादेशौ भवतः ॥  
तुज्जे आगदा । तुम्हे आगदा ॥

॥ वोच शसि ॥ २६ ॥

शसि युष्मदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्जे  
तुम्हे च ॥ वो पेक्खामि ॥ तुज्जे तुम्हे पेक्खामि ॥

॥ टाब्बोस्सइ तए तुमए तुमे ॥ २७ ॥

युष्मदुत्तरयोः टा डि इत्येतयोः तइ तए तुमए तुमे इत्येत आ-  
देशा भवन्ति ॥ टा ॥ तइ तए तुमए तुमे कअं ॥ डि ॥ तइ तए तुमए  
तुमे ठिअं ॥

॥ डमि तुमोतुह<sup>१</sup>तुज्ज<sup>२</sup>तुम्ह<sup>३</sup>तुम्माः ॥ २८ ॥

युष्मदः पदस्य डमि तुमो तुह तुज्ज तुम्ह तुम्मा इत्येत आदेशा  
भवन्ति ॥ तुमो पदं । तुह तुज्ज तुम्ह तुम्मा पदं ॥

॥ आडि च ते दे ॥ २९ ॥

आडि द्वितीयैकवचने चकाराद् डमि च परतो युष्मदः पदस्य ते दे  
इत्येतावादेशौ भवतः ॥ ते कअं । दे कअं ॥ ते धणं । दे धणं ॥

॥ तुमाइ च ॥ ३० ॥

आडि युष्मदः पदस्य तुमाइ इत्ययमादेशो भवति ॥ तुमाइ कअं ॥

॥ तुज्जेहिं तुम्हेहिं तुम्मेहिं भिमि ॥ ३१ ॥

भिमि परतो युष्मदः पदस्य तुज्जेहिं तुम्हेहिं तुम्मेहिं इत्येत आ-  
देशा भवन्ति ॥ तुज्जेहिं तुम्हेहिं तुम्मेहिं कअं ॥

generally has <sup>२</sup>ह, the other MSS. <sup>१</sup>ह्य (Cf. iii., 8); W generally writes <sup>२</sup>ह्य for <sup>१</sup>ज्ज. <sup>१</sup>तुम्मा plain in CEW; AB not clear, except in one ex.; D reads तुम्मा, corrected in the margin to तुम्मा; only D has तुम्ह, the others तुम्मा. <sup>२</sup>W adds चकारात् डमि च. <sup>३</sup>So MSS. plainly; D as

॥ डसौ तत्तो तदत्तो तुमादो तुमादु तुमाहिं ॥ ३५ ॥

डसौ परतो युष्मदः पदस्य तत्तो तदत्तो तुमादो तुमादु तुमाहि इत्येत आदेशा भवन्ति ॥ तत्तो आगदो । तदत्तो तुमादो तुमादु तुमाहि आगदो ॥ त्वदागतः ॥

॥ तुम्हाहिंतो तुम्हासुंतो भ्यमि ॥ ३६ ॥

युष्मदः पदस्य पंचमीवज्जवचने भ्यमि तुम्हाहिंतो तुम्हासुंतो इत्येतावादेशौ भवतः ॥ तुम्हाहिंतो तुम्हासुंतो आगदो ॥

॥ वो भे तुज्झाणं तुम्हाणमामि ॥ ३७ ॥

आमि परतो युष्मदः पदस्य वो भे तुज्झाणं तुम्हाणं इत्येत आदेशा भवन्ति ॥ वो धणं । भे धणं । तुज्झाणं तुम्हाणं धणं ॥

॥ डौ तुमस्मि ॥ ३८ ॥

युष्मदः पदस्य डौ परतः तुमस्मि इत्यादेशो भवति ॥ तुमस्मि ठिअं ॥ पूर्वोक्ताश्च तदप्रभृतयश्चत्वारो ऽप्यादेशा भवन्ति ॥

॥ तुज्जेसु तुम्हेसु सुपि ॥ ३९ ॥

युष्मदः पदस्य सप्तमीवज्जवचने तुज्जेसु तुम्हेसु इत्येतावादेशौ भवतः ॥ तुज्जेसु ठिअं । तुम्हेसु ठिअं ॥

॥ अस्मदो हंमहमहअं सौ ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवन्ति ॥ हं अहं अहअं करेमि ॥

before, तुम्हेहिं, corrected in the margin; only D ह् for ह्वा in the second form. <sup>1</sup>BD ततो तदत्तो, but B not so originally. <sup>2</sup>AW -हयः as a compound; Cf. S. 48. <sup>3</sup>So BDE; A has वो भे तुज्झाणं तुम्हाणं आमि; W वो ते तुज्झाणं तुम्हाणमामि; and similarly in the Comm. of each. <sup>4</sup>पूर्व-भवन्ति not in A; Cf. S. 30. <sup>5</sup>So BDW (and

॥ अहमि<sup>१</sup>रमिच ॥ ४१ ॥

अमि परतो ऽस्मदः पदस्य अहमि इत्ययमादेशो भवति । सौ च ॥  
अहमि पेक्ख । अहमि करेमि ॥ मां प्रेहस्व । अहं करोमि ॥

॥ मं ममं ॥ ४२ ॥

अमीति वर्तते । अस्मदः पदस्य अमि परतो मं ममं इत्येतावादेशौ भवतः ॥ मं ममं पेक्ख ॥

॥ अन्हे जश्श<sup>२</sup>मोः ॥ ४३ ॥

अस्मदः पदस्य जश्शमोः परतः अन्हे इत्ययमादेशो भवति ॥ अन्हे आगदा । अन्हे पेक्ख ॥

॥ ए<sup>३</sup>णो शमि ॥ ४४ ॥

अस्मदः पदस्य शमि परतो एणो इत्ययमादेशो भवति ॥ एणो पेक्ख ॥  
अस्मान् प्रेहस्व ॥

॥ आडि मे ममा<sup>४</sup>इ ॥ ४५ ॥

अस्मदः पदस्य आडि परतो मे ममाइ इत्येतावादेशौ भवतः ॥  
मे कअं । ममाइ कअं ॥

॥ डौच मइ मए ॥ ४६ ॥

अस्मदः पदस्य डौ परतो मइ मए इत्येतावादेशौ भवतः । चका-  
रात्तृतीयैकवचनेच ॥ मइ मए ठिअं । मइ मए कअं ॥

॥ अन्हेहिं भिमि ॥ ४७ ॥

---

probably C); A तुझेसु तुझेसु as in S. 37; A has तुमेसु in ex. <sup>1</sup> A अहमि in Sút. and ex.; W reads the Sút. अहमि चामि. <sup>2</sup> A leaf (Sútras 43—58) is here lost in A (Cf. Lass. Inst., p. 330); C has the missing Sútras, but often corrupt. <sup>3</sup> BCDE ए; W एणो; Hema-ch. gives as his Sút. अन्हे अन्हो अन्ह ए शमा. <sup>4</sup> B टाविभक्तौ.

अस्मदः पदस्य भिसि अन्हेहिं इत्ययमादेशो भवति ॥ अन्हेहिं कञ् ॥

॥ मत्तो मद्त्तो ममादो ममादु ममाहि डसौ ॥ ४८ ॥

अस्मदः पदस्य डसौ परत एत आदेशा भवन्ति ॥ मत्तो गदो ।  
मद्त्तो । ममादो ममादु ममाहि गदो ॥

॥ अन्हाहिंतो अन्हासुंतो भ्यसि ॥ ४९ ॥

अस्मदः पदस्य भ्यसि परत अन्हाहिंतो अन्हासुंतो इत्येतावादेशौ  
भवतः ॥ अन्हाहिंतो अन्हासुंतो गदो ॥

॥ मे मम मह मज्झ डसि ॥ ५० ॥

अस्मदः पदस्य डसि परत एत आदेशा भवन्ति ॥ मे धणं । मम मह  
मज्झ धणं ॥

॥ मज्झ एो अन्ह अन्हाणमन्हे आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मज्झ एो अन्ह  
अन्हाणं अन्हे धणं ॥ अस्माकं धनं ॥

॥ ममस्मि डौ ॥ ५२ ॥

अस्मदः पदस्य डौ परतो ममस्मि इत्यादेशो भवति ॥ ममस्मि  
ठिअं ॥ पूर्वोक्तौ मद् मए इत्येतौ च ॥

॥ अन्हेसु सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीवङ्गवचने सुपि परतः अन्हेसु इत्ययमादेशो  
भवति ॥ अन्हेसु ठिअं ॥

<sup>1</sup> B ममत्तो. <sup>2</sup> B om.; Sūtras 48, 49 desunt in C. <sup>3</sup> B अन्हेहिंतो  
अन्हेसुंतो. <sup>4</sup> W मज्झाणो. <sup>5</sup> BC om. अन्हे; the Prāk. Sanj. om. मज्झ  
and varies between एो and ए. <sup>6</sup> BC मज्झाणो (in one word); W मज्झा-  
णो; E has no Comm.; only D मज्झ धणं एो धणं, which Hema-ch.  
confirms. <sup>7</sup> पूर्व—तौ च added from B; Cf. S. 46. <sup>8</sup> D अन्हेसु.

॥ द्वेदो<sup>१</sup> ॥ ५४ ॥

पदस्येति निवृत्तं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्ययमादेशो भवति सुपि परतः ॥ दोहिं<sup>२</sup> । दोसु<sup>३</sup> ॥ दाभ्यां । दयोः ॥

॥ त्रेस्ति<sup>४</sup> ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं<sup>५</sup> । तीसु<sup>६</sup> ॥ त्रिभिः । त्रिषु ॥

॥ तिष्णि<sup>७</sup> जश्शस्मभ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शस्मभ्यां सह तिष्णि इत्यादेशो भवति ॥ तिष्णि आगदा । तिष्णि पेक्ख ॥ त्रय आगताः । त्रीन्प्रेक्षस्व ॥

॥ द्वेदुवे दोणि वा ॥ ५७ ॥

द्विशब्दस्य जश्शस्मभ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥ दुवे कुणंति । दोणि कुणंति ॥ पचे दो कुणंति ॥ दौ कुरुतः ॥ दुवे पेक्ख । दोणि पेक्ख । पचे दो पेक्ख ॥ दौ प्रेक्षस्व ॥

॥ चतुरश्चत्तारो चत्तारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शस्मभ्यां सह चत्तारो चत्तारि इत्येतावादेशौ भवतः ॥ चत्तारो चत्तारि पुरिसा कुणंति । चत्तारो चत्तारि पुरिसे पेक्ख<sup>८</sup> ॥

॥ षष्ठाप्ताप्ता एहं ॥ ५९ ॥

<sup>१</sup> D दोसुं. <sup>२</sup> W (and the Prākṛ. Sanj.) त्रेस्ती. <sup>३</sup> So W; the other MSS. ति-. <sup>४</sup> So CW; the others तिसु (D -सुं). The Prāk. Sanj., Sanksh. Sāra, and Hema-ch. all have i; Cf. Lass., Inst., p. 102. <sup>५</sup> B तिस्र (sic); C तिणा; D तिष्णि; E तिस्रि (sic); W तिणि; Cf. Lass., p. 319. <sup>६</sup> A recommences here; cf. p. 55, note 2. <sup>७</sup> W adds भिसा-दौ रेफतकारयोर्लोपः । तेन चञ्जहिं etc. <sup>८</sup> A ह् throughout.



एषां द्वित्रिचतुः शब्दानामामः स्थाने एहं इत्ययमादेशो भवति ॥  
दोएहं धणं । तिएहं धणं । चतुण्हं धणं ॥

॥ शेषो ऽदंतवत् ॥ ६० ॥

शेषः सुब्विधिरदंतवद्भवति । अकारांताद् भिसो हिं इत्ययमादेश उक्त इकारोकारांतादपि भवति । अग्गीहिं वाज्जहिं । एवं मालाहिं एद्दिहिं वज्जहिं । अग्गिस्स वाउस्स । अग्गीदो । वाज्जदो । अग्गीदु । वाज्जदु । एवं दोहिं तीहिं चज्जहिं ॥

॥ न डिङ्स्थोरेदातौ ॥ ६१ ॥

इकारोकारांतानां डिङ्स्थोरदंतवद् एकाराकारौ न भवतः ॥  
अग्गिस्मि वाउस्मि । अग्गीदो वाज्जदो । अग्गीदु वाज्जदु । अग्गीहि वाज्जहि ॥

॥ ए भ्यसि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यसि परत इकारोकारांतयोरदंतवदेत्वं न भवति ॥  
अग्गीहिंतो वाज्जहिंतो ॥ अग्गीसुंतो । वाज्जसुंतो ॥

॥ द्विवचनस्य वज्जवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङां च द्विवचनस्य वज्जवचनं प्रयोक्तव्यं ॥

<sup>1</sup> ACDE चतुएहं; W चउएहं; B om. and confuses the Comm. of SS. 59, 60. <sup>2</sup> So D; A शेषेषु विधि-. <sup>3</sup> W तीहिं; the rest तिहिं; Cf. note 4, p. 57; *moz* W चज्जहिं; A चदुहिं; BDE चउहिं; the other Gram. have *ú*. <sup>4</sup> A इकारांतात्; B -तानां; W इकाराद्यंतानां. <sup>5</sup> Cf. v. 6, 9. <sup>6</sup> W added च to the Sút., and, therefore, adds erroneously here चकाराद् भिसि च. <sup>7</sup> The MSS. have अग्गीहिं, etc., the anusw. being optionally added or not by S. iv., 16. <sup>8</sup> ACDE (and the Prák. Sanj.) ए; BW आ; and similarly in the comm.; Cf. v. 12, and Lass., p. 310.



वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहिं । वच्छाहिंतो ॥ वृक्षयोः । वच्छा-  
ण । वच्छेसु ॥

तिष्ठो यथा ॥ तिष्ठतः । चिट्ठंति ॥

॥ चतुर्थ्याः षष्ठी ॥ ६४ ॥

चतुर्थ्याविभक्तेः स्थाने षष्ठोविभक्तिर्भवति ॥ वन्हण<sup>२</sup>स्स देहि । वन्ह-  
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे सर्वनाम  
परिच्छेदः षष्ठः ॥

<sup>१</sup> A चतुर्थी. <sup>२</sup> A वंभण-; D वभ- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ ततिपोरिदेतौ ॥ १ ॥

त तिप् इत्येतयोरेकैकस्य स्थाने इत् एत् इत्येतावादेशौ भवतः ॥  
पठ<sup>२</sup>इ पठए । सहइ सहए ॥ पठति पठते । सहति सहते ॥

॥ थास्मिपोः सि से ॥ २ ॥

थास्मिप् इत्येतयोरेकैकस्य स्थाने सि से इत्येतावादेशौ भवतः ॥ पठ-  
सि पठसे । सहसि सहसे ॥

॥ इट्मिपोर्मिः ॥ ३ ॥

इट् मिप् इत्येतयोः स्थाने मिर्भवति ॥ पठ<sup>६</sup>मि । हसमि । सहमि ॥

॥ निहेत्यामोमुमा वज्जषु ॥ ४ ॥

वज्जषु वर्तमानानां तिङां स्थाने नि ह इत्यां मो मु म इत्येत आ-  
देशा भवन्ति ॥ प्रथमपुरुषस्य । रमन्ति<sup>९</sup> । पठन्ति । हसन्ति ॥ मध्यमस्य ॥  
रमह । पठह । हसह । पठित्या<sup>१०</sup> ॥ उत्तमस्य ॥ पठामो<sup>११</sup> । पठमु । पठम ॥

<sup>१</sup> BD ते. <sup>२</sup> The MSS. often read पठ; cf. ii., 24. <sup>३</sup> So MSS.; it is reversed in the comm. of S. 5. <sup>४</sup> एकै- not in A. <sup>५</sup> A मि. <sup>६</sup> A पठमि, etc. <sup>७</sup> AW ति in Sút. and comm. <sup>८</sup> ABD इत्या आमो; W इत्य आमो; Hema-ch. and the Prákṛita Sanj. have इत्या and मो, which seems better; cf. S. 7; E has no comm. <sup>९</sup> The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. <sup>१०</sup> ADE पठित्या; B पढीत्या; W पढित्य; cf. Lass., p. 336, and *infra*. Sút. 17. <sup>११</sup> E पठमो; cf. S. 31.

॥ अत ए मे ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्यासोर् ए मे इत्या-  
देशावत एव परौ भवतः<sup>१</sup> । नान्यस्मात् ॥ ततिपोः । रमए पठए ॥  
सिप्यासोः । रमसे पठसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेर्लोपः ॥ ६ ॥

अस्तेर्धातोः यास्मिपोरादेशयोः परतो लोपो भवति ॥ सुत्तो सि ।  
पुरिसो सि ॥ सुप्तो ऽसि । पुरुषो ऽसि ॥

॥ मिमोमुमानामधोहश्च ॥ ७ ॥

मिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः । अस्तेश्च  
लोपः ॥ गश्चो न्हि । गश्चो न्हो । गश्चो न्ह । गश्चो न्ह ॥ गतो ऽस्मि ।  
गताः स्मः ॥

॥ यक ईअइज्जौ ॥ ८ ॥

यकः स्थाने ईअ इज्ज इत्यादेशौ भवतः ॥ पठीअइ पठिज्जइ ।  
सहीअइ सहिज्जइ ॥ पयते । सच्चते ॥

॥ नांत्यद्वित्वे ॥ ९ ॥

धातोरंत्यद्वित्वे सति यक ईअ इज्ज इत्यादेशौ न भवतः ॥ हस्सइ ।  
गम्सइ ॥ गम्यते । हस्यते ॥ गमादीनां विकल्पेन द्वित्वविधानात् । द्वित्व-

<sup>१</sup> नित्य—भवतः from BD; A is obscure here; cf. SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. <sup>२</sup> A अस्तेर्लोपः. <sup>३</sup> E परयोः; A अस्तेर्धातोः परतः यास्मिपोर्लोपः. <sup>४</sup> A सुप्तो. <sup>५</sup> A om. सु in Sút. and comm. <sup>६</sup> W मध्ये in Sút. and comm.; B *n.l.* <sup>७</sup> A gives the plur. ex. गश्चा ह्या गश्चो ह्या; B has गश्चो throughout; W adds *samyogapürvo hrasivah*; Cf. iv., 1, note. <sup>८</sup> Cf. viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । द्विवाविधाने तु भवत एव ॥ गमी-  
अद् । गमिज्जद् ॥

॥ न्त<sup>१</sup>माणौ शब्दशानचोः ॥ १० ॥

शब्द शानच् इत्येतयोरेकैकस्य न्त माण इत्येतावादेशौ भवतः ॥  
पठंतो । पठमाणो । हंसंतो । हसमाणो ॥

॥ ईच<sup>३</sup> स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः शब्दशानचोरीकारादेशो भवति । न्तमाणौ  
च ॥ हसई । हसंती । हसमाणा ॥ वेवई । वेवंती । वेवमाणा ॥

॥ धातोर्भविष्यति हिः<sup>४</sup> ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिद् ।  
हसिहिद् ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यंति ।  
हसिष्यंति ॥

॥ उत्तमे स्मा हाच ॥ १३ ॥

भविष्यत्युत्तमे स्मा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिश्च ॥ हो-  
स्मामि । होहामि । होहिमि । होस्सामो । होहामो । होहिमो ।  
इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ मिना<sup>७</sup> स्म वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः स्मशब्दः प्रयोक्तव्यो वा ॥  
होस्मं । पचे होस्मामि । होहामि । होहिमि ॥

is given from BD ; W absurdly makes a new Sūtra of it, besides having it in Sect. viii. <sup>१</sup> DE त for न्त throughout. <sup>२</sup> The MSS. vary between सह and हस. <sup>३</sup> DW ईच ; A इत् ; B इच ; all have ई in the ex. <sup>४</sup> AD हि. <sup>५</sup> A होहीद् हसिहोद्. <sup>६</sup> BDW add the pl. forms in म and मु, होस्सामु etc. <sup>७</sup> W मिपा. <sup>८</sup> D adds हसिस्मं etc.

[ ॥ मोमुमैहिंस्माहित्या ॥ १५ ॥ ]

भविष्यति काल उत्तमे वज्रवचनादेशस्य मो मु म इत्येतैः सह हि-  
स्मा हित्या इत्येतावादेशौ वा भवतः ॥ होहिस्मा होहित्या । हसिहिस्मा  
हसिहित्या ॥ भविष्यामः । हसिष्यामः ॥ पचे । होहिमो । होस्मामो ।  
होहामो । हसिहिमो । हसिस्मामो । हसिहामो । एवं मुमयोरपि ।  
इत्यादि ॥

[ ॥ कदाश्रुवचिगमिरुदितृशिविदिरूपाणां काहं दाहं सोच्छं वो-  
च्छं<sup>७</sup> गच्छं रोच्छं दच्छं वेच्छं ॥ १६ ॥ ]

भविष्यति काल उत्तमैकवचने कृजादीनां स्थाने यथामंख्यं काहं  
प्रभृतय आदेशा भवन्ति ॥ काहं करिष्यामि । दाहं दास्यामि । सोच्छं  
ओष्यामि । वोच्छं वक्ष्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि ।  
दच्छं द्रक्ष्यामि । वेच्छं वेत्स्यामि इत्यादि ॥

[ ॥ अवादीनां त्रिष्वप्यनुस्वारवर्जं हिलोपस्य वा ॥ १७ ॥ ]

श्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु त्रिष्वपि पुरुषेषु परतो  
भविष्यति काले सोच्छं इत्यादय आदेशा भवन्ति । अनुस्वारं विहाय ।  
हिलोपस्य वा ॥

सोच्छिद् सोच्छिहिद् । ओष्यति ॥ सोच्छिंति । सोच्छिहंति । ओ-  
ष्यन्ति ॥ सोच्छिमि सोच्छिहिसि । ओष्यसि ॥ सोच्छित्या । सोच्छिहि-  
त्या । ओष्यथ ॥ सोच्छिमि । सोच्छिहिसि । ओष्यामि ॥ सोच्छिमो ।

<sup>1</sup> Sūtras 15—22 are only found in BDEW ; for Sūt. 15, Cf. Lass. Inst., p. 353. <sup>2</sup> BW om. <sup>3</sup> B होहिस्मामो (?) <sup>4</sup> DW om. <sup>5</sup> B gives these in full. <sup>6</sup> Cf. Lass. p. 351 for this Sūt. <sup>7</sup> B सोत्यं वोत्यं ; the other MSS. prefer क्. <sup>8</sup> So W ; BDE रुच्छं. <sup>9</sup> W adds रूपग्रहणा-दन्यत्रापि । यथा मोक्कं पेक्कं । मोक्ष्यामि प्रेक्ष्यामि. <sup>10</sup> W om. अपि ; for Sūt., cf. Lass., p. 353. <sup>11</sup> So BW ; DE -त् in both ex. ; cf. vii., 4.

सोच्छिहमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहम ।  
 सोच्छिस्सामो । सोच्छिस्सामु । सोच्छिस्सामं ॥ श्रोय्यामः ॥ एवं वोच्छा-  
 दिरपि ॥

[॥उसुमुं विध्यादिष्वेकस्मिन् ॥ १८ ॥]

विध्यादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंख्यं उ सु मु इत्येत आ-  
 देशा भवन्ति ॥ हसउ । हससु । हसमु ॥ हसतु । हस । हसानि ॥

[॥ नुहमो बज्जपु ॥ १९ ॥]

विध्यादिषु बज्जपूत्यन्नस्य प्रत्ययस्य यथासंख्यं न्तु ह मो इत्येत  
 आदेशा भवन्ति ॥ हसंतु । हसह । हसामो ॥

॥ वर्तमानभविष्यदनद्यतनयोज्ज्ज्जा वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विध्यादिषु चोत्पन्नस्य प्रत्ययस्य ज्ज ज्जा  
 इत्येतावादेशौ वा भवतः । पचे यथाप्राप्तं । वर्तमाने तावत् । होज्ज  
 होज्जा । हमेज्ज हमेज्जा । पचे होद हसद<sup>१०</sup> ॥ भविष्यदनद्यतने । होज्ज  
 होज्जा । पचे होहिद इत्यादि ॥ विध्यादिष्वेवं ॥

<sup>१</sup> W adds सोक्खिहामो -मु -म सोक्खिस्सा सोक्खिहित्या वोक्खिहिस्सा ;  
 the Comm. in B is corrupt, but seems = W ; both further add *vochha*  
 at full length. <sup>२</sup> W उहिसु. <sup>३</sup> E adds त्रिष्वनुवर्तते. <sup>४</sup> DE add वेहउ  
 -सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the  
 last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो  
 ग्राह्याः ; B adds a very long Comm. applying these forms at full  
 length to the potent. 1st and 3rd pret., 1st fut. and bened. <sup>५</sup> W तु-  
<sup>६</sup> W हसतु <sup>७</sup> W हसमो. <sup>८</sup> Only W has -तनयोश्च ज्ज- ; E has through-  
 out *adya* for *anadya* ; Cf. Lass. pp. 357, 358. <sup>९</sup> W adds चकारात्  
 here. <sup>१०</sup> BW add एवं पुरुषत्रये ऽपि एकवचनबज्जवचनरूपाणि बोद्ध-  
 यानि which Hema-ch. also seems to allow. <sup>११</sup> So E ; D om. ; BW



[ ॥ मध्येच<sup>१</sup> ॥ २१ ॥ ]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु च धातुप्रत्यययोर्मध्ये ज्ज  
ज्जा इत्येतावादेशौ वा भवतः<sup>२</sup> ॥ वर्तमाने । होज्जइ होज्जाइ । पचे  
यथाप्राप्तं<sup>३</sup> । विध्यादिषु । होज्जउ होज्जाउ । भवेदित्यादि<sup>५</sup> ॥

[ ॥ नानेकाचः<sup>०</sup> ॥ २२ ॥ ]

वर्तमानभविष्यदनद्यतनयोर्विध्यादिषु चानेकाचो धातोः प्रत्यये  
परे मध्ये ज्ज ज्जा इत्येतावादेशौ न भवतः किंत्वंत एव भवतः ॥ हसइ  
तुवरइ ॥ अंते यथा हसेज्ज<sup>७</sup> हसेज्जा तुवरेज्ज<sup>८</sup> तुवरेज्जा । एवमन्ये  
ऽप्युदाहर्तव्याः ॥

॥ ईअ भूते<sup>१०</sup> ॥ २३ ॥

add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans.  
expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत्  
अकरोत् अकुरुत बभूव चकार चक्रे इत्यादि । ; Hema-ch. in his  
corresponding Sút. agrees with DE, but adds *anye tu anyásám api-  
chehkhanti ; hojja, bhavati, bhavet, bhavatu, abhavat, abhút, babbháva,  
bhúyát bhavitá bhavishyati abhavishyadvá ityarthah.* <sup>१</sup> DE मध्यमे च.  
<sup>२</sup> E gives ex. without Comm. <sup>३</sup> Only W adds भविष्यति होज्जइ-इ.  
<sup>४</sup> DE om. <sup>५</sup> W भवतु ; B adds भवेत् भवतु etc., as in S. 20. <sup>६</sup> D (not  
E) om. this Sút., and much of Comm., but it is supplied in margin.  
<sup>७</sup> D हसिज्ज ; E has *i* for *e* in all. <sup>८</sup> D तुवरिज्ज. <sup>९</sup> BW om. and add  
पठेज्ज-ज्जा । करेज्ज-ज्जा. <sup>१०</sup> ADE इअं ; B ईअं ; W has three Sútras  
ईअ भूते ॥ भूते वर्तमानाद्धातोः प्रत्ययस्य ईअ आदेशः स्यात् ॥ आ-  
सीअ । गेहीअ । हसीअ । पठीअ ॥ आसीत् । अग्रहीत् । अहसत् । अप-  
ठत् । इत्यादि । पुरुषत्रयरूपाणि एकवचनवज्जवचनरूपाणि च बोद्ध-  
व्यानि ; then follow एकाचो हीअ ॥ (S. 24) and इअं भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईअ इत्ययमादेशो भवति ॥ ऊवीअ  
हसीअ<sup>१</sup> ॥ अभवत् । अहसत् ॥

॥ एकाचो हीअ<sup>२</sup> ॥ २४ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीअ इत्ययमादेशो भवति ॥  
होहीअ<sup>३</sup> ॥ अभूत्<sup>४</sup> ॥

॥ अस्मेरासिः<sup>५</sup> ॥ २५ ॥

अस्मेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राआ ।  
आसि वद्ध ॥ आसीद्राजा । आसीद्वधूः ॥

॥ णिच एदादेरत आत् ॥ २६ ॥

णिच् प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आत्वं  
भवति ॥ कारेइ । हासेइ । पाढेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आवे च ॥ २७ ॥

णिच् आवे इत्ययमादेशो भवति । चकारात्पूर्वाक्तंच<sup>६</sup> ॥ करावेइ ।

काले धातोः प्रत्ययस्य इअं इत्यादेशः । भासिअं हसिअं पठिअं । भा-  
सितं हसितं पठितं (W in fact gives the var. readings of *one* Sút. as  
two); the copyists add anusw. wrongly, as if the rule applied to the  
past participle (for which *vide* S. 32), Cf. Lass., p. 354; Hema-ch.,  
the Pr. Sanj., and the Sanksh. Sára read ईअ. The Pr. Sanj. adds  
in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhūta*  
by लुङ् लङ् and लिट्. <sup>१</sup> ADE भविअं हसिअं; B ऊविअं (cf. viii., 1)  
करीअं हसीअं; none give Sans. expl.; the Pr. Sanj. ऊवीअ. <sup>२</sup> A  
हिअ in Sút., but हीअ in Comm.; BDE हीअं; W (and the Pr. Sanj.)  
होअ; Cf. Lass., p. 354. <sup>३</sup> W adds काहीअ एदाहीअ । चकार  
अदात्. <sup>४</sup> Only in W; W then adds a new Sút., ल्यप्कारे हीअ;  
see App. <sup>५</sup> A only आसी. <sup>६</sup> W एत्वं. <sup>७</sup> B कारा-; all the ex. in W have *á*.

हसावेद् । पठावेद् । कारावेद् इत्यादि ॥

॥ आविः क्तकर्मभावेषु वा ॥ २८ ॥

एच आविरादेशो भवति वा क्तप्रत्यये परतो भावकर्मणोश्च ॥  
कराविञ्च हसाविञ्च पठाविञ्च । कारिञ्च हासिञ्च पाठिञ्च ॥ भावकर्मणोश्च  
कराविज्जइ । हसाविज्जइ । पठाविज्जइ । कारिज्जइ । हासिज्जइ ।  
पाठिज्जइ ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पाय्यते ॥

[॥ नैदावे ॥ २९ ॥]

क्तभावकर्मसु एचप्रत्ययस्य एत् आवे इत्येतावादेशौ न भवतः ॥  
कारिञ्च । कराविञ्च । कारिज्जइ । कराविज्जइ ॥

॥ अत आ मिपि वा ॥ ३० ॥

अकारांताद्धातोर् मिपि परत आकारादेशो भवति वा ॥ हसा-  
मि । हसमि ॥

॥ इच्च वज्जेषु ॥ ३१ ॥

मिपो वज्जेषु परतो ऽत इकारादेशो भवति । चकारादाकारश्च ॥  
हसिमो । हसामो । हसिमु । हसामु ॥

॥ क्ते ॥ ३२ ॥

क्तप्रत्यये परतो ऽत इर्भवति ॥ हसिञ्च । पठिञ्च ॥

॥ एच् क्त्वा तुमुन्तव्यभविष्यत्सु ॥ ३३ ॥

क्त्वा तुमुन्तव्य इत्येतेषु भविष्यति काले च अत एवं भवति । चका-

<sup>1</sup> B पटे-. <sup>2</sup> BD om. <sup>3</sup> W का-, and similarly अ in all the ex. <sup>4</sup> This Sút. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds क्तभाव- in Sút.); the MSS. agree in Comm.; Cf. Lass., pp. 360, 363. <sup>5</sup> EW काराविञ्च but कराविज्जइ. <sup>6</sup> BW add the forms of पठ and हस. <sup>7</sup> AD आच. <sup>8</sup> BW add हसिम हसाम. <sup>9</sup> BW एच्च.

रादिश्च ॥ हमेऊण हसिऊण<sup>१</sup> । हमेउं हसिउं । हमेअव्वं हसिअव्वं ।  
हमेहिइ हसिहिइ ॥

॥ लादेशे वा ॥ ३४ ॥

लकारादेशे परतो ऽत एलं भवति वा ॥ हसइ हसइ । पढेइ  
पढइ । हमेति हमेति । हमेउ हमेउ ॥

इति वररुचिकृते प्राकृतप्रकाशे तिङ्‌विधिर्नाम  
सप्तमः परिच्छेदः ॥

---

<sup>१</sup> AB -ऊण; Cf. iv., 24. <sup>२</sup> W हमेव्वं हसिव्वं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होज्ज्वी ॥ १ ॥

भू सत्तायां । एतस्य धातोर्हो ज्ज्व इत्येतावादेशौ भवतः ॥ होइ ज्जवइ । हींति ज्जवंति ॥

॥ के ऊः ॥ २ ॥

भुवः क्तप्रत्यये परतो ऊ इत्यादेशो भवति ॥ ऊँअं ॥

॥ प्रादेर्भवः ॥ ३ ॥

प्रादेरुत्तरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवइ । उन्नवइ । संभवइ । परिभवइ ॥

॥ त्वरस्तुवरः ॥ ४ ॥

जित्वरा संभ्रमे । अस्य धातोस्तुवर इत्ययमादेशो भवति ॥ तुवरइ ॥

॥ के तुरः ॥ ५ ॥

क्तप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिअं ॥

॥ घुणो घोलः ॥ ६ ॥

घुणघूर्ण भ्रमणे । अस्य धातोर्घोल इत्ययमादेशो भवति ॥ घोलइ ॥

॥ एदो एणः ॥ ७ ॥

<sup>1</sup> BW add several more ex. ; B corrupt ; W होहिइ होउ etc. <sup>2</sup> A ऊ BD हू ; W ऊः ; the Pr. Sanj. हू. <sup>3</sup> BD हूअं. <sup>4</sup> A घोणो ; D घूर्णो. <sup>5</sup> A घुण कर्ण. <sup>6</sup> D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोर्लोण इत्यादेशो भवति । लोणइ पलोणइ ; E नुदेर्लोणः with ex. लोणइ

णुद प्रेरणे । अस्य धातोर्णोञ् इत्ययमादेशो भवति ॥ णोञ्चइ ।  
पणोञ्चइ ॥

॥ दूङो दूमः ॥ ८ ॥

दूङ् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमइ<sup>१</sup> ॥

॥ पटेः फलः ॥ ९ ॥

अटपट<sup>२</sup>गतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलि<sup>३</sup>अं  
हिअअं ॥

॥ पदेः पालः ॥ १० ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेइ<sup>४</sup> ॥

॥ वृषक्षषष्ठषष्ठषामृतो ऽरिः ॥ ११ ॥

वृषादीनामृतः स्थान अरि इत्यादेशो भवति ॥ वरिसइ । करि-  
सइ । मरिसइ । हरिसइ ॥

॥ ऋतो ऽरः ॥ १२ ॥

ऋकारांतस्य धातोर्ऋतः स्थान अर इत्यादेशो भवति ॥ मृ ।  
मरइ ॥ सृ । सरइ ॥ वृ । वरइ ॥

॥ कृञः कुणो वा ॥ १३ ॥

डुकृञ्करणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणइ ।  
करइ ॥

पल्लोणइ ; B has both Sút. confused ; W has first एदो णोलः with  
ex. णोलइ णोञ्चइ । गमादित्वाद्विलं ; then नुदो ल्लोणः with ex.  
लोणइ पलोणइ ; the Sanksh. S. (in Delius) has एद् णोस् ; the  
Pr. Sanj. as in text. <sup>१</sup> B adds दुम्मेइ. <sup>२</sup> A (not C) अट परिगतौ ; B  
पटगतौ. <sup>३</sup> BW फलइ ; W om. हिअअं. <sup>४</sup> D पदः ; this Sút. is sup-  
plied in marg. of A, but is in the text of C. <sup>५</sup> BW add पालइ.



॥ जृभो<sup>१</sup> जंभाञ्च ॥ १४ ॥

जभ जृभो<sup>२</sup> गात्रविनामे । अस्य धातोर्जंभाञ्च इत्ययमादेशो भवति ॥  
जंभाञ्च<sup>३</sup> ॥

॥ ग्रहेर्गेण्हः ॥ १५ ॥

ग्रह उपादाने । अस्य धातोर्गेण्हो भवति ॥ गेण्हद् ॥

॥ घेत्<sup>४</sup> क्वातुमुन्त्येषु ॥ १६ ॥

ग्रहेर्घेत् इत्ययमादेशो भवति क्वातुमुन्त्येषु परतः ॥ घेत्तू<sup>५</sup> ।  
घेत्तुं । घेत्तव्वं ॥

॥ कृजः का भूतभविष्यतोश्च ॥ १७ ॥

भूतभविष्यतोः कालयोः कृजः का इत्ययमादेशो भवति । चका-  
रात्क्वातुमुन्त्येषु परतः ॥ काही<sup>६</sup>ञ्च । काहिद् । काजण । काउं ।  
काञ्चव्वं ॥

॥ स्मरतेर्भर<sup>८</sup>सुमरौ ॥ १८ ॥

सृ चिंतायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरद् । सुमरद् ॥

<sup>१</sup> W जृभो; B reads the Sút. जृभो जंभालः. <sup>२</sup> So D; A om. जभ; B जभि जृभि; W जभीजृभि; Cf. Westerg., sect. 10, 29. <sup>३</sup> B जंभालद्.  
<sup>४</sup> W घेत्; the others घे (the Pr. Sanj. घेत्त) and so in Comm. Qy. घेत्त (?) cf. iv., 23. <sup>५</sup> In the ex. ABCW have त्त (B once घेजण; cf. iv. 23); DE त, as घेत्तण etc.; cf. Mrich. Stenz., p. 22, 8. <sup>६</sup> A का-  
हिञ्च; B कारिञ्च; D काहिञ्च (altered to काहीञ्च); EW काहीञ्च; W  
explains it by कृतं, but cf. note to vii., 24, where W gives काहीञ्च  
as an ex. = चकार; the other MSS. have no Sans. expl. <sup>७</sup> E काहिञ्च  
(and so D, but altered). <sup>८</sup> All the MSS. and the Sanksh. Sára (cf.  
Delius, p. 11, note) भर; A has सुभर also, but orig. सुमर like the

॥ भियो भावीहौ ॥ १८ ॥

जिभी भये । अस्य धातोर्भावीहौ भवतः ॥ भाइ । वीहइ ॥

[॥ जिघ्रतेः पापाञ्चौ ॥ १९ ॥]

घ्रा गंधग्रहणे । अस्य धातोः पा पाञ्च इत्यादेशौ भवतः ॥ पाइ पाञ्चइ ॥

॥ ज्ञै वावाञ्चौ ॥ २१ ॥

ज्ञै गात्रविनामे । अस्य धातोर्वावाञ्चौ भवतः ॥ वाइ । वाञ्चइ ॥

॥ तपस्त्रिंशः ॥ २२ ॥

तप तंष तप्तौ । अस्य धातोस्त्रिंशो भवति ॥ त्रिंषइ ॥

॥ ज्ञो जाणमुणौ ॥ २३ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणइ । मुणइ ॥

॥ जल्पेर्लो मः ॥ २४ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥ जंपइ ॥

॥ ठाध्यागानां ठाञ्झाञ्चगाञ्चाः ॥ २५ ॥

ठा गतिनिवृत्तौ । ध्यै चिंतायां । कै गै रै शब्दे । एतेषां ठाञ्झाञ्च गाञ्च इत्येत आदेशा भवन्ति ॥ ठाञ्चति । झ्वाञ्चति । गाञ्चति ॥

[॥ ठाञ्झागाञ्च वर्तमानभविष्यद्विधाद्येकवचनेषु ॥ २६ ॥]

rest. <sup>1</sup> W भिजो. <sup>2</sup> This Sút. not in AC; in DE it follows S. 21.  
<sup>3</sup> BW -वाञ्च. <sup>4</sup> W हर्षचये; cf. Westerg. sect. 22, 8. <sup>5</sup> A om.; B ज्ञा;  
 for *muṇa*, cf. Lenz, App. Crit., p. 15. <sup>6</sup> AW ज्ञ (W झ्झ); E ज;  
 the Pr. Sanj. झ्झ; and so in Comm. of each; D ज throughout in SS.  
 25, 26; B om. Sút., but gives झ्झ in Comm. <sup>7</sup> A झ्झ; DEW as before; B  
 om. <sup>8</sup> This Sút. not in AC; W has only ठाञ्झागाञ्च; E for झ्झ has ज

ष्टाध्यागानां ठा झा गा इत्यादेशा भवन्ति चकारात् पूर्वोक्ताश्च  
वर्तमानभविष्यद्विध्याद्येकवचनेषु परतः ॥ ठाद् ठाअद् । ठाहिद् ठा-  
अहिद् । ठाउ ठाअउ ॥ झाद् झाअद् । झाहिद् झाअहिद् । झाउ झा-  
अउ ॥ गाद् गाअद् । गाहिद् गाअहिद् । गाउ गाअउ ॥

[॥ खादिधाव्योः खाधौ ॥ १७ ॥]

खादृ<sup>२</sup> भक्षणे । धावु<sup>३</sup> जवे । एतयोर्धात्वोः खा धा इत्यादेशौ  
भवतः । वर्तमानभविष्यद्विध्याद्येकवचनेषु ॥ खाद् । खाहिद् । खाउ ॥  
धाद् । धाहिद् । धाउ ॥

॥ ग्रमेर्विसः ॥ १८ ॥

ग्रसु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विसद् ॥

॥ चिञ्चिणः ॥ १९ ॥

चिञ् चयने । अस्य धातोश्चिणो भवति ॥ चिणद् ॥

॥ क्रीञ् क्रीणः ॥ २० ॥

डुक्तीञ् द्रव्यविनिमये । अस्य धातोः क्रीणो भवति ॥ क्रीणद् ॥

॥ वैः क्वेच ॥ २१ ॥

वेरुत्तरस्य क्रीञ् क्वे आदेशः क्रीणादेशश्च भवति ॥ वीक्वेद् । वि-  
क्किणद् ॥

(like D). <sup>1</sup> This Sút. not in AC; B खादृधाव्योः; W reads Sút. खा-  
दधाव्योः खा धा. <sup>2</sup> D खादि; W खाद्; D om. भ-. <sup>3</sup> So W; B  
धाव; D धावि. <sup>4</sup> D om.; W गतिशुद्धोः <sup>5</sup> The MSS. have व्व (W व)  
here, but as AB have व in Comm., and E's Bengálí व्व is clear, Delius'  
घ is probably incorrect (घ, व्व and व being so alike in MSS.): the  
MSS. have व्व in ex. (W व). <sup>6</sup> D क्रियः. <sup>7</sup> A क्वि- throughout. <sup>8</sup> W  
वेः केणो वा ॥ with ex. वीक्वेणद् वीक्किणद्; the Prák. Sanj. as in text.

॥ उ<sup>१</sup>द्ध<sup>१</sup> उद्धुमा ॥ ३२ ॥

धा शब्दाग्निसंयोगयोः । अस्य धातोरुत्पूर्वस्य उद्धुमा भवति ॥  
उद्धुमाइ ॥

॥ अ<sup>२</sup>दो धो दहः ॥ ३३ ॥

अच्छब्दादुत्तरस्य दुधाञ् धारणपोषणयोः । अस्य धातोर्दहा-  
देशो भवति ॥ सदहइ । सदहिअं ॥

॥ अ<sup>३</sup>वाङ्गाहेर्वाहः ॥ ३४ ॥

गाह् विलोडने । अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥  
ओवाहइ । अववाहइ ॥

॥ का<sup>४</sup>मेर्वासः ॥ ३५ ॥

अवादित्यनुवर्तते । कासृ शब्दकुत्सायां । अस्य धातोरवादुत्तरस्य  
वासो भवति ॥ ओवासइ । अववासइ ॥

॥ नि<sup>५</sup>रो माङो माणः ॥ ३६ ॥

माङ् माने । अस्य धातोर्निरुत्तरस्य माणादेशो भवति । णिमाण<sup>७</sup>इ ।

॥ चि<sup>८</sup>यो जिज्जः ॥ ३७ ॥

चि ज्ञये । अस्य धातोर्जिज्जो भवति ॥ जिज्जइ ॥

॥ भि<sup>९</sup>दिक्किदोरंत्यस्य न्दः ॥ ३८ ॥

भिदिर् किदिर् । एतयोरंत्यस्य न्दो भवति ॥ भिंदइ । किंदइ ॥

॥ क<sup>१०</sup>थेठः ॥ ३९ ॥

<sup>१</sup> A उत ध- ; C उतध- ; W उत्धो धूमा ; B corrupt ; for धः Cf. Pāṇ., vi., 4, 140. <sup>२</sup> B उद्धू- ; W उत्धूमाइ. <sup>३</sup> B गाहे. <sup>४</sup> A गाहि ; B -ह. <sup>५</sup> A काशे- in Sūt., but not in Comm. <sup>६</sup> A म्माणः. <sup>७</sup> B णीमाणइ.

<sup>८</sup> A चिज्जो. <sup>९</sup> D जिज्ज throughout, to which B is altered from जि-.

<sup>१०</sup> B दः ; but न्द in ex. ; AB अंतस्य for अंत्य-. <sup>११</sup> AW ठ, D originally so ;

कथ निष्पाके । अस्य धातोरन्त्यस्य ङो भवति ॥ कङ्ङइ ॥

॥ वेष्टेष्ट ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरन्त्यस्य ङो<sup>१</sup> भवति ॥ वेङ्ङइ<sup>२</sup> ॥ योगविभाग उत्तरार्थः ॥

॥ उत्समोर्लः<sup>५</sup> ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरन्त्यस्य लो भवति ॥ उव्वेस्सइ<sup>६</sup> । संवेस्सइ ॥

॥ रुदेर्वः ॥ ४२ ॥

रुदिर् । अस्य धातोरन्त्यस्य वो<sup>७</sup> भवति ॥ रुवइ ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजेरन्त्यस्य वकारो भवति ॥ उव्वि<sup>९</sup>वइ ॥

॥ वृधेर्ढः<sup>१०</sup> ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरन्त्यस्य ङो भवति ॥ वङ्ङइ<sup>११</sup> ॥

॥ हन्तेर्म्मः<sup>१२</sup> ॥ ४५ ॥

हन्तेरन्त्यस्य स्मो<sup>१३</sup> भवति ॥ हम्मइ ॥

॥ रुषादीनां दीर्घता<sup>१४</sup> ॥ ४६ ॥

B ङ ; E ट, but all have *kwather*. <sup>१</sup> AD वेष्टश्च. <sup>२</sup> Only B ङो ; E om. Comm. as usual. <sup>३</sup> The MSS. वेढइ (B वेठइ, E वेटइ) ; the doubling seems required by iii., 51, and the clause योग-. <sup>४</sup> Cf. iii. 49. <sup>५</sup> A BW ल्लः here and in Comm. ; Cf. iii., 50. <sup>६</sup> BD उवे-. <sup>७</sup> W -कारो here and in SS. 43, 44, and elsewhere. <sup>८</sup> Only W ओविजी etc. <sup>९</sup> B उवीवइ. <sup>१०</sup> AD वृधेर्ढः (A is not clear, but the *r* proves that it is not ढ) ; W has ढः ; B वृधे ढः. <sup>११</sup> The MSS. as before (W वङ्ङइ) Cf. iii., 51. <sup>१२</sup> So MSS. ; Qy. मः (?) cf. Lass., p. 245, note. <sup>१३</sup> W हन हिंसागत्योः -मकारो भवति । हिम्मइ । हन्ति. <sup>१४</sup> In W this Sūt.

रूपादीनां दीर्घता भवति ॥ रूसद । तूसद । सूसद<sup>१</sup> ॥ रूयति ।  
तुयति । शुयति ॥

॥ चो व्रजनृत्योः ॥ ४७ ॥

व्रज नृती । अनयोरंत्यस्य चो भवति ॥ वच्चद । एच्चद ॥

॥ युधिवुधोऽः ॥ ४८ ॥

युध संप्रहारे । बुध अवगमने । अनयोरंत्यस्य<sup>३</sup> ओ भवति ॥ जुञ्जद ।  
वुञ्जद ॥

॥ रुधेर्न्यभौ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्यभौ भवतः ॥ रुन्धद । रुम्भद ॥

॥ मृदो लः ॥ ५० ॥

मृद चालने । अस्य धातोरंत्यस्य लो भवति ॥ मलद ॥

॥ शृष्टृपत्योर्दः ॥ ५१ ॥

शृष्टृ शातने पतृ पतने । अनयोरंत्यस्य डो भवति ॥ सडद । पडद ॥

॥ शकादीनां द्वित्वं ॥ ५२ ॥

शकृ शक्तौ । इत्येवमादीनां द्वित्वं भवति ॥ सक्रद । लग्गद ॥  
शक्रोति । लग्गति ॥

॥ स्फुटिचत्थोर्वा ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्वित्वं भवति ॥ फुट्टद<sup>८</sup>  
फुडद । चल्लद चलद ॥

follows S. 51 ; in Comm. BW add रूप रोषे etc. <sup>१</sup> W adds पूसद =  
पुयति. <sup>२</sup> B throughout व्व(?). <sup>३</sup> W झ्झादेशो. <sup>४</sup> So ACW ; BDE read  
न्यस्रौ, with ex. रूसद. <sup>५</sup> W चोदे. <sup>६</sup> W -पत्तोर्दः ; the *lri* is a  
later add. in BD, but the orig. text of AE ; the Pr. Sanj. has शदि-  
<sup>७</sup> W adds गम्भद । दुम्भद = गच्छति । दूयते (*cf.* var. lect. S. 8) and  
then gives S. 58. <sup>८</sup> A फडद ; BDEW फुटद ; the Pr. Sanj. फुडद



॥ प्रादेर्मीलः ॥ ५४ ॥

प्रादेस्तत्तरस्य मीलो ऽन्यस्य द्वित्वं भवति वा ॥ पमिस्सद । पमीलद ॥

॥ भुजादीनां क्वातुमुन्तयेषु लोपः ॥ ५५ ॥

भुज इत्येवमादीनां क्वातुमुन्तयेषु परतो ऽन्यस्य लोपो भवति ॥ भोत्तूण<sup>४</sup> । भोत्तुं । भोत्तव्वं ॥ विदः । वेत्तूण । वेत्तुं । वेत्तव्वं ॥ रुदः । रोत्तूण । रोत्तुं । रोत्तव्वं ॥

॥ शुद्धजिलूधुवां णो ऽन्ये ह्रस्वः ॥ ५६ ॥

शु अवणे । ऊ दानादाने । जि जये । लूञ् क्केदने । धूञ् कंपने । इत्येतेषामंत्ये णः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणद । ऊणद । जिणद । लुण<sup>८</sup>द । धुणद ॥

॥ भावकर्मणोर्व्वश्च ॥ ५७ ॥

एषां भावकर्मणोरंत्ये व्वशब्दः<sup>११</sup> प्रयोक्तव्यः ॥ चकाराद् एश्च ॥ सुव्वद सुणिज्जद । ऊव्वद ऊणिज्जद । जिव्वद जिणिज्जद । लुव्वद लुणिज्जद । धुव्वद धुणिज्जद<sup>१२</sup> ।

॥ गमादीनां द्वित्वं वा ॥ ५८ ॥

quoting ii., 20. <sup>१</sup> So DW ; AB प्रादेरंत्यस्य मीलो ; E om. Comm. ; only W gives an ex. besides प्र. <sup>३</sup> So D ; ABE पमीलद ; W पमिलद पमिल्लद । णिमिलद णिमिल्लद. <sup>३</sup> W adds वेति निवृत्तं. <sup>४</sup> W भो-ऊण । भोउं । भोअव्वं, but त्त in the other ex. ; DE have त्त in all the ex. ; Cf. infra, transl. note. <sup>५</sup> W शुद्धजिमधुजां णो ह्रस्वश्च (sic placed after S. 14!). <sup>६</sup> BD -नयोः ; W दाने. <sup>७</sup> W मुड् शब्दे. <sup>८</sup> W मुणद = मवते. <sup>९</sup> W भावकर्मणोः as an *adhikāra* with no ex. <sup>१०</sup> A -वश्च ; D corrupt. <sup>११</sup> AB व- ; but only B व in the ex. <sup>१२</sup> D om. both. <sup>१३</sup> W puts this Sūt. after S. 52 with ex. गमद रमद यमद गमद रमद

गमादीनां धातूनां द्वित्वं वा भवति ॥ गम्भइ गमिज्जइ । रम्भइ  
रमिज्जइ । हस्सइ हसिज्जइ ॥ गम्यते । रम्यते । हस्यते ॥

॥ लिहेर्लिज्जः ॥ ५८ ॥

लिह आखादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥ लि-  
ज्जइ ॥

॥ हक्को<sup>२</sup>र्हीरकीरौ ॥ ६० ॥

हज् हरणे । डुक्कज् करणे । अनयोर्हीरकीरौ भवतो भावकर्म-  
णोरर्थयोः ॥ हीरइ । कीरइ ॥

॥ ग्रहेर्दीर्घो वा ॥ ६१ ॥

ग्रहेर्धातोर्दीर्घो वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जइ ।  
गहिज्जइ ॥

॥ तेन दिणा<sup>६</sup>दयः ॥ ६२ ॥

यमइ explained by गच्छति रमते यमयति ; Cf. vii., 9, where all refer  
it to the passive ; the rest om. Sans. expl. here. <sup>१</sup> So A ; DE लि-  
हेर्ज्जः with ex. लिज्जइ ; BW have a diff. Sút. ; B (and the Pr. Sanj.)  
दुहिलिहिवहां दुज्जलिज्जवज्जाः (the ज्ज written in B भव ; cf. Del.,  
p. 12, note ; the Pr. Sanj. -वुज्ज) with ex. दुज्जइ लिज्जइ वज्जइ ; W  
दुहलिहिवहां दुक्कलिक्कुक्काः with ex. दुक्कइ लिक्कइ दुक्कइ. <sup>२</sup> W (and  
Pr. Sanj.) हज्जुक्को-. <sup>३</sup> A om. <sup>४</sup> Here follows a Sút. in BW, not in  
ACDE ; B ज्जो एज्जणवौ (B -ो) वा ॥ ज्ञा अवबोधने । इत्यस्य धा-  
तोर्णज्ज एव इत्यादेशौ भवतः भावकर्मणोः । एज्जइ एवइ । पचे  
जाणिज्जइ । मुणिज्जइ । ज्ञायते ; W has ज्ञानृत्योर्णज्जणट्टौ ॥ ज्ञा  
अवबोधने नृती गात्रविनामे । अनयोर्भावे एज्जणट्टौ भवतः । एज्जइ  
एट्टइ । ज्ञायते नृत्यते. <sup>५</sup> W for this Sút. ग्रहेर्वा वेत्यः ॥ with ex.  
वेत्यइ गेणिहज्जइ । गृह्यते. <sup>६</sup> So EW and D orig. ; AB दिण- here

दिष् इत्येवमादयः क्तप्रत्ययेन सह निपात्यन्ते ॥ डुदाञ् दाने ।  
दिष् ॥ रुदिर् । <sup>१</sup>रुणं ॥ <sup>२</sup>चसी । <sup>३</sup>हित्यं ॥ दह । <sup>४</sup>दड्डं ॥ रंजि । <sup>५</sup>रत्तं ॥

॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य <sup>६</sup>विसूरो भवति ॥ विसूर<sup>७</sup>इ । विरहेण विसूरइ  
वाला ॥

॥ क्रुधेर्जूरः ॥ ६४ ॥

क्रुध कोपे । अस्य जूरो भवति ॥ जूरइ ॥

॥ चर्चेश्चंपः ॥ ६५ ॥

चर्च अध्ययने । अस्य धातोश्चंपो भवति ॥ चंपइ ॥

॥ चमेर्वज्जः ॥ ६६ ॥

चसी उद्देगे । अस्य धातोर्वज्जो भवति ॥ वज्जइ<sup>१०</sup> ॥

॥ मृजेर्लुभसुपौ ॥ ६७ ॥

मृजू ण्डुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ लुभइ ।  
सुपइ<sup>१२</sup> ॥

and in ex. <sup>१</sup> AB रुणं. <sup>२</sup> MSS. चसि; Cf. S. 66. <sup>३</sup> So BDE; A तित्यं  
W तत्यं (in Sect. ix. W has a Sút. हित्यं व्रीडितभीतयोः). <sup>४</sup> AE  
(and prob. B) दड्डं; D prob. दड्डं; W दडं; Cf. Mál. M., p. 115, 2.  
B adds दुह । दुद्धं (?). <sup>५</sup> So BW; A रत्तं (?); D रतं; E रज्जं.  
<sup>६</sup> W continues to add *bhāve* or *karmanī* in the Comm. to each Sút., cf.  
S. 57, var. lect. <sup>७</sup> DW om. the rest. <sup>८</sup> So BDEW (suppl. in D in  
marg.); A and Pr. Sanj. झूरः; C n.l. <sup>९</sup> BDE चपः. <sup>१०</sup> After this B  
has a new Sút. तचेरंवः with ex. रंवइ । तच्छणोति; W gives after  
S. 62 तचेर्वस्यः ॥ तच्च तनूकरणे । अस्य धातोः कर्मणि वस्मादेशो  
भवति ॥ वस्मइ । तच्छ्यते ॥ <sup>११</sup> So AD; B पुस- in Sút. and Comm., but  
सुप- in ex.; W reads मृजेर्जुमसुपौ. <sup>१२</sup> W जूमइ वुमइ = मृज्यते; B

॥ वुड्खुप्पौ मस्जेः ॥ ६८ ॥

टुमस्जो णुद्धौ । अस्य धातोर् वुड्खुप्पौ भवतः ॥ वुड्<sup>२</sup>इ । खुप्पइ ॥

॥ दृशेः पुलअणिअक्कअवक्खाः ॥ ६९ ॥

दृशिर् प्रेक्षणे । अस्य पुलअणिअक्कअवक्खा भवन्ति ॥ पुलअइ ।  
णिअक्कइ । अवक्खइ ॥

॥ शकेस्तरवअतीराः ॥ ७० ॥

शक्नु शक्नौ । अस्य धातोः तर वअ तीर इत्येत आदेशा भवन्ति ॥  
तरइ । वअइ । तीरइ ॥

॥ शेषाणामदंतता ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमइ । चुंव<sup>५</sup>इ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे धात्वादेश

परिच्छेदो ऽष्टमः ॥

gives San. मार्जति. <sup>१</sup> A वुड्-; CDE (and Pr. Sanj.?) वुडु-; W वुत्तश्रु-  
त्यो; the Sút. deest in B; the Sanksh. S. वुत्तरुप्पौ (Cf. Del.) <sup>२</sup> A  
CDE as in Sút.; W वुत्तइ श्रुत्यइ; B om. <sup>३</sup> W दृशेदीसपुलणिक्खि-  
अक्खावक्खाः ॥ with ex. दीसइ । पुलइ । णिक्खइ । णिअक्कइ । अवक्खइ ॥  
दृश्यते ॥ It also adds कर्मणि in the Comm.; cf. 63, note. <sup>४</sup> So ADE  
(the second ex. in A may be चअइ); B शकेस्तरअरवतीराः ॥ with  
ex. तरइ । अवरइ । तीरइ । शक्नोति शक्यति -ते; W has शकेस्तरा-  
वतीराः ॥ with कर्मणि in Comm. and ex. तरइ । अवइ । तीरइ ॥  
शक्यते; BEW then add (supplied in a later hand in the marg. of D)  
एवमन्ये ऽपि । अनेन धात्वादेशप्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा  
बोद्धव्याः । यथा मृजेः जामइ (BW add मार्छि) । पिवतेः पाडइ ।  
इत्यादि स्वयमूह्यं ॥ The Pr. Sanj. gives this as a Sút. but its Comm.  
is very corrupt. <sup>५</sup> BW for चुंवइ give हसइ; W refers both ex. to

॥ अथ नवमः परिच्छेदः ॥

॥ निपाताः ॥ १ ॥

अधिकारो ऽयं । वक्ष्यमाणा निपातसंज्ञका वेदितव्याः । संस्कृता-  
नुसारेण निपातकार्यं वक्तव्यं ॥

॥ जं दानपृच्छानिर्धारणेषु ॥ २ ॥

जं इत्ययं शब्दो दानपृच्छानिर्धारणेष्वर्थेषु निपातसंज्ञो भवति ॥  
दाने यथा । जं गेह् अणो जीत्रं ॥ पृच्छायां । जं साज्जसु सञ्ज्ञावं ॥  
निर्धारणे । जं ज्वसु तुहिक्को ॥ जं गृहाणात्मनो जीवं । जं कथय  
साधुषु सञ्ज्ञावं । जं भव तूष्णीकः ॥

the passive; BW (and Pr. Sanj.) then add a new Sút. अजादेशा  
वज्जलं ॥; W's comm. is अजिति प्रत्याहारः । धातूनामजादेशाः  
पूर्वाक्ते वज्जलं स्युः । अचि तावत् । वुहइ वोहइ । सुहइ सोहइ । सुवइ  
सोवइ । वुहइ वोहइ । मुहइ मोहइ । पुसइ पोसइ । रुहइ रोहइ ।  
सुसइ (W स्व-) सोसइ ॥ वहति । सुखयति । खपिति । ऊह्यते । मुह्य-  
ति । पृच्छति । रोहति । अमिति ॥; B's Comm. धातूनामजादेशश्च  
(B -देश) वज्जलं । अचस्तावत् । उवइ सोवइ वट्टइ । आदेशाः । मरइ  
सुमरइ । ओवाह अववाहै (sic) ओवाइ अववाइ वाज्ज । अपवाति  
वायुः; the Pr. Sanj.'s Comm. very corrupt. <sup>1</sup> BD कर्तव्यं; in this  
book AD are chiefly followed, particularly in the ex., where B  
often differs, and W almost always; W has several new Sútras (see  
App.) and often a different order. <sup>2</sup> W -निराकरणेषु. <sup>3</sup> So BDW;  
AE माहसु. <sup>4</sup> Only BW give Sans. expl.; both have कथय, but only



॥ विअ वेअ अवधारणे ॥ ३ ॥

विअ वेअ इत्येतावधारणे निपातसंज्ञौ भवतः ॥ एवं विअ । एवं वेअ ॥ एवमेव ॥

॥ ओ सूचनापश्चात्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चात्तापविकल्पेषु निपातसंज्ञौ भवति ॥ ओ<sup>३</sup> चिर असि ॥ गाथासु द्रष्टव्यः ॥

॥ दरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

दर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवन्ति ॥ पेक्ख दर तेण हदो । अज्ज किर तेण ववसिओ । अअं किल सिविणओ<sup>५</sup> ॥ पेक्ख किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

॥ ऊं क्वु निश्चयवितर्कसंभावनेषु ॥ ६ ॥

ऊं क्वु । इत्येतौ निश्चयवितर्कसंभावनेषु निपातसंज्ञकौ भवतः ॥ ऊं रक्खसो । गुरुओ क्वु भारो ॥ ऊं राक्षसः । गुरुः खलु भारः ॥

॥ एवरः केवले ॥ ७ ॥

एवर इत्ययं शब्दः केवले ऽर्थे निपातसंज्ञौ भवति ॥ एवर अणं ॥

॥ आनंतर्ये एवरि ॥ ८ ॥

W साधुषु also. <sup>1</sup> Ex conject. ; A विअ चेअ (वेअ in ex.); BDW चिअ चेअ ; E ठिअ वेअ ; In Hema-ch. MS. *a* has एद चेअ विअ व्व अवध- ; but *b* च for व ; the Pr. Sanj. चिअ चेअ ; Cf. Lass., p. 189. <sup>2</sup> Only in B ; W has as ex. हं चिअ । तुमं चिअ । अहमेव त्वमेव. <sup>3</sup> So ABDE ; B adds ओ इयं भणिअं । ओ एवमिणणहअलं (?) ; W, as usual, diff. <sup>4</sup> BW om. <sup>5</sup> So BW ; AD -ए ; only W has any Sans. expl. <sup>6</sup> W खु. <sup>7</sup> W विनिश्च- . <sup>8</sup> So A ; BD om. ex. <sup>9</sup> A एवरं- ; B om. ; W



एवरीत्ययं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ एवरि ॥

॥ किणो प्रश्ने ॥ ८ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो ध्रुवसि ।  
किणो हससि ॥ किन्तु धूयसे । किन्तु हससि ॥

॥ अ० दुःखसूचनासंभावनेषु ॥ १० ॥

अ० इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥  
दुःखे । अ० कज्जलरसरंजिएहिं अ० च्छीहिं ॥ सूचनायां । अ० अवरं  
विअ ॥ संभावने । अ० एमिव अ० त्तुं ॥ अ० कज्जलरसरंजिताभ्याम-  
त्तिभ्यां । अ० अपरमिव । अ० एमिवात्तुं ॥

॥ अलाहि निवारणे ॥ ११ ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि  
कलहलेमेण । अलाहि कलहवंधेण ॥ अलं कलहलशेन । अलं कल-  
हवंधेन ॥

॥ अ० वले संभाषणे ॥ १२ ॥

एवर सुहं तत्त्य रणे. <sup>1</sup> W किणो कीम किमु परिप्रश्ने and gives it after S.  
15. <sup>2</sup> B om.; D and prob. A ध्रुवसि; the व्व is conject. to suit S. viii.  
57; none give Sans. expl. <sup>3</sup> DE अघो; B varies अ० and अ०;  
W has अथो दुःखसूचनाभाषणेषु, and also after S. 2, अ० दुःख-  
<sup>4</sup> A om. <sup>5</sup> Ex conject. (cf. S. 16); ABD एमिवात्तुं (or -त्तं); E -त्तं;  
BD give the Sans. expl. as above. <sup>6</sup> W निराकरणे. <sup>7</sup> These ex.  
corrupt; A कलअंतसणे; B कलहलेतेण (the *lete* erased); D कल-  
अन्नेमेण; E om.; W as above. <sup>8</sup> A किअलवंधेण; B किणोलणुवधोण  
expl. by अलाहि पूर्यतां क्रीडानुवंधेन; D कलअवंधेण; E om.; AD  
om. Sans.; W quite diff. <sup>9</sup> W अ० अ० च्छी-

अइ वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अइ मूलं पसूसइ । वले किं कलेसि अवले ॥ अपि मूलं प्रशुष्यति । वले किं कलयसि । अवले ॥

॥ एवि वैपरीत्ये ॥ १३ ॥

एवि इत्ययं शब्दो वैपरीत्ये निपातसंज्ञो भवति ॥ एवि तह प<sup>३</sup>हसइ वाला । विपरीतं तथा ग्रहसति वाला ॥

॥ सू<sup>४</sup> कुत्सायां ॥ १४ ॥

सू इत्ययं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू सिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभाषणरतिकलहाक्षेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहाक्षेपेषु निपातसंज्ञा भवन्ति यथामंख्यं ॥ रे मा करेहि । एाओ सि अरे । दिट्ठो सि हिरे ॥ रे मा कुरूव्व ॥ नागो ऽसि अरे । दिट्ठो ऽसि हिरे ॥

॥ म्मिवमिवविआ<sup>५</sup> इवार्थे ॥ १६ ॥

म्मिव मिव विअ इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥ गअणं

<sup>1</sup> This ex. corrupt in AD ; B as above ; W has अच्च गमसु = अपि गच्छसि (?). <sup>2</sup> Here follows in B a new Sút. (added by a later hand in the marg. of D) not in ACE ; W gives it after S. 6 ; अव्वो (D अघो throughout) अम्मो (B असो throughout) दुःखाक्षेपविस्मापनेषु with ex. अव्वो (B अवो) अम्मो दाणिं पडिज्जलं मे देव्वं । अव्वो अम्मो किं करेसि । अव्वो अम्मो पत्थरसिला माणुसी जादा ; Cf. Boehtl. Śak. p. 11, 17, note ; for *arvo*, cf. S. 10, *supra*. <sup>3</sup> AC प<sup>३</sup>हसिअ, with no Sans. expl. (cf. vii., 23 ?) ; W diff. <sup>4</sup> W यु. <sup>5</sup> AC म्मिवमिवविवा ; B म्मिवमिअविआ ; D altered from A to B in Sút., but not in ex. ;

मिव । गअणं मिव । गअणं विअ कसणं ॥ गगनमिव कृष्णं ॥

[ ॥ अज्ज आमं चणे ॥ १७ ॥ ]

अज्ज इत्ययं शब्द आमं चणे निपात्यते ॥ अज्ज महाणुहाव किं करेसि ॥ अहो महानुभाव किं करोषि ॥

॥ शेषः संस्कृतात् ॥ १८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्धितलिंगवर्णकादिविधिः शेषः संस्कृतादवगंतव्यः । इह ग्रंथविस्तरभयान्न दर्शितः ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे निपातसंज्ञाविधिर्नान

नवमः परिच्छेदः ॥

E corrupt, with no ex. ; W मिवमिअविअ ; Hema-ch. has मिव पिव विव व्व व विअ इवार्ये वा. <sup>1</sup>A -ण for -णं in each ex. <sup>2</sup>This Sút. is only found in BDEW (added in the marg. of D). <sup>3</sup>So W ; the others om. <sup>4</sup>W-वर्णकार्यादि.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां शौरसेन्यां पैशा-  
चीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां तृतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां तृतीयचतुर्थयोर्वर्णयोरयुक्तयोरनाद्यौ वर्तमानयोः स्थाने  
आद्यौ प्रथमद्वितीयौ भवतः ॥ गक<sup>३</sup>नं । मेखो । राचा । णि<sup>४</sup>च्छरो ।  
वटि<sup>५</sup>सं । दस<sup>६</sup>वतनो । माथ<sup>७</sup>वो । गोपिंतो । केसपो । सरफसं । सल<sup>८</sup>फो ॥

अयुजोरिति किं ॥ संगामो । वग<sup>९</sup>घो । इत्यादि ॥ अनादाविति किं ।  
गमनं । इत्यादि ॥ गगनं<sup>१०</sup> । मेघ । राजा । निर्झर<sup>११</sup> । वडिश । दश<sup>१२</sup>वदन ।  
माध<sup>१३</sup>व । गोविंद । केशव । सरभस । शलभ । संग्राम । व्याघ्र । गमन ॥

<sup>१</sup> BDW always स-. <sup>२</sup> So DW ; B स्थितौ ; A ईप्सिता (marg. cor-  
rection). <sup>३</sup> E has only the first two ex. <sup>४</sup> A राचणकरो (?) ; BW  
राचा णिकरो ; D -णिच्छरो. <sup>५</sup> BDW वटीसं. <sup>६</sup> A दश- ; BDW add  
वतनं. <sup>७</sup> AD here add वत्या expl. in D by वध्वा (but both are marked  
in D as spur.); B has वतो with no Sans. ; W om. <sup>८</sup> A -फा. <sup>९</sup> So DW  
and A orig. (altered to द-); B corrupt. <sup>१०</sup> Only BDW give Sans.  
<sup>११</sup> Ex conject. (as an ex. of झ seems intended, although properly it  
should not be a conjunct); BD निर्झर ; W निगड. <sup>१२</sup> BDW add वदन.  
<sup>१३</sup> D adds वध्वा ; Cf. note 7.

॥ इवस्य पिवः<sup>१</sup> ॥ ४ ॥

इवशब्दस्य स्थाने पिव इत्ययमादेशो भवति ॥ कमलं पिव मुखं<sup>२</sup> ॥

॥ एो नः ॥ ५ ॥

एकारस्य स्थाने नकार इत्ययमादेशो भवति ॥ तलुनी । त<sup>३</sup>रुणी ॥

॥ छस्य सटः ॥ ६ ॥

छ इत्यस्य स्थाने सट इत्ययमादेशो भवति ॥ कसटं मम वट्टइ<sup>४</sup> ॥  
कछं मम वर्तते ॥

॥ स्तस्य सनः ॥ ७ ॥

स्त इत्यस्य स्थाने सन इत्ययमादेशो भवति ॥ सनानं । सनेहो<sup>५</sup> ॥

॥ र्यस्य रिञ्चः<sup>७</sup> ॥ ८ ॥

र्य इत्यस्य स्थाने रिञ्च इत्ययमादेशो भवति ॥ भारिञ्चा<sup>५</sup> ॥ भार्या<sup>९</sup> ॥

॥ ज्ञस्य ज्ञः<sup>१०</sup> ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ विज्ञातो । सव्वज्जो<sup>११</sup> ॥  
विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १० ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ इत्ययमादेशो भवति ॥ कञ्जा ॥

॥ ज्ञ च<sup>१३ ११</sup> ॥ ११ ॥

ज्ञशब्दस्य शौरमेनीसाधितस्य च इत्ययमादेशो भवति ॥

<sup>१</sup> So MSS. <sup>२</sup> ADW -हं (but A orig. खं like B); cf. Lass. p. 443.

<sup>३</sup> Only W gives Sans. <sup>४</sup> A वट्टइ; W वट्टइ; only W gives Sans.

<sup>५</sup> B सननी. <sup>६</sup> Only in A. <sup>७</sup> W रिञ्चा; B रीयः in Sút., but रिञ्च in

Comm. <sup>८</sup> So W; AD भरिञ्चा; B भरीञ्चा. <sup>९</sup> Only in W. <sup>१०</sup> B ज्ञः

in Sút. and ex. <sup>११</sup> B om.; only W gives Sans. <sup>१२</sup> B ज्ञ. <sup>१३</sup> D ज्ञ

(and perhaps A). <sup>१४</sup> B व्व (?); W व्वः.

कच्चं<sup>१</sup> ॥ कार्यं<sup>२</sup> ॥

॥ राज्ञो राचि टाडसिडम्डिषु<sup>३</sup> वा ॥ १२ ॥

राजन्शब्दस्य टा डसि डम् डि<sup>४</sup> इत्येतेषु परतो राचि इत्ययमादेशो वा<sup>५</sup> भवति ॥ राचिना रञ्जा । राचिनो रञ्जो । राचिनि रञ्जि<sup>६</sup> ॥ एतेष्विति किं ॥ राचा । राचानं । रञ्जो<sup>७</sup> ॥

॥ क्खत्तूनं<sup>८</sup> ॥ १३ ॥

क्काप्रत्ययस्य स्थाने त्वनं<sup>९</sup> इत्ययमादेशो भवति ॥ दात्तूनं । कात्तूनं । घेत्तूनं<sup>१०</sup> ॥

॥ हृदयस्य हितञ्चकं<sup>११</sup> ॥ १४ ॥

हृदयशब्दस्य हितञ्चकं निपात्यते ॥ हितञ्चकं हरसि मे तलुनि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम  
दशमः परिच्छेदः ॥

<sup>१</sup> BW कच्चं (B *n.l.*) <sup>२</sup> BD om. <sup>३</sup> B -डिसुप्पु वा; W डिसुप्पु वा; the पु in A corrected to सु in marg. <sup>४</sup> B om. डि; W adds सु. <sup>५</sup> AW om. <sup>६</sup> So D except राज्ञा -ञ्जो -ञ्जि; A राचिना रञ्जा । राचिनि रञ्जि; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*); W टा राचिना रञ्जा । डसि डम् । राचीदो राचीनो । डिस्सु राचिस्मि राचिसु. <sup>७</sup> A रञ्जो (added in marg.); B इञ्जो (*sic*); W रञ्जे; D om. <sup>८</sup> B क्का त्तूनं. <sup>९</sup> B त्तून; W त्वन. <sup>१०</sup> The only ex. in BDEW is घेत्तून; BD (not in AE) then add सुनाहि सुना टाठीति किं (B ठीति किं) सुनचि सिट इति किं चनतु (?); W has a new Sút. लोटि सिपोराहि वा ॥ धातोर्लोटि परतः सिप आहि इत्यादेशो भवति । सुनाहि सुना । लोटितीति किं । सुनसि । सिप इति किं सुनत्तु । ष्टणुहि ष्टणु ष्टणोषि ष्टणोत्तु । <sup>११</sup> A -यकं throughout.



॥ अथैकादशः परिच्छेदः ॥

॥ मागधी ॥ १ ॥

मागधानां भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्या मागध्याः प्रकृतिः शौरसेनीति वेदितव्यं ॥

॥ षमोः शः ॥ ३ ॥

षकारसकारयोः स्थाने शो भवति ॥ माशे । विला<sup>२</sup>शे ॥ माषः ।  
विलासः ॥

॥ जो यः ॥ ४ ॥

जकारस्य यकारो भवति ॥ याय<sup>३</sup>दे ॥ जायते ॥

॥ चवर्गस्य स्पष्टता तथोच्चारणः ॥ ५ ॥

चवर्गो यथा स्पष्टस्तथोच्चारणो भवति ॥ पलिच<sup>६</sup>ए । गहिदकले ।  
विय<sup>७</sup>ले । णि<sup>८</sup>झले ॥ परिचयः । गृहीतकलः । विजलः । निर्झरः ॥

॥ हृदयस्य हडकः ॥ ६ ॥

<sup>१</sup> B मग-; only BW have a Comm. to SS. 1, 2; E gives only the Sūtras throughout. <sup>२</sup> ABW -शो in both ex.; cf. S. 10. <sup>३</sup> A याअदे, and adds याआ = जाया. <sup>४</sup> BD चवर्गस्पष्टता; Lassen (p. 397) conj. *aspashṭatā*; the Sanksh. S. has *manāguchcharyāh*. <sup>५</sup> So MSS.; A altered to -णं; E om. Sūt. <sup>६</sup> A ओ for ए in all the ex. <sup>७</sup> A विजए. <sup>८</sup> BW झ्झ. <sup>९</sup> Only BW give Sans.; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हडक्को भवति ॥ हडक्के आलले मम ॥ हृदये आ-  
दरो मम ॥

॥ र्यर्जयोर्यः ॥ ७ ॥

र्यकारर्जकारयोः स्थाने य्यो भवति ॥ कय्ये<sup>५</sup> । दुय्यणे ॥ कार्यं ।  
दुर्जनः ॥

॥ चस्य स्कः ॥ ८ ॥

चस्य स्थाने स्ककारो भवति ॥ लस्क<sup>६</sup>शे । द<sup>७</sup>स्के ॥ राचसः । दचः ॥

॥ अस्मदः सौ हके हगे अहके ॥ ९ ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवन्ति ॥  
हके हगे अहके भणामि ॥ अहं भणामि ॥

॥ अत इदेतौ लुक्च<sup>१०</sup> ॥ १० ॥

सावित्यनुवर्तते । अकारांताच्छब्दात्सौ परत इकारैकारौ भवतः ।  
पचे लोपश्च ॥ एशि<sup>११</sup> लात्रा । एशे पुलिशे । एश पुलिश ॥ एष राजा ।  
एष पुरुषः ॥

॥ तांतादश्च ॥ ११ ॥

397). <sup>१</sup> A आलद्धे. <sup>२</sup> A adds हडक्कं मंतेमि. <sup>३</sup> AD om. Sans.; BW add हृदयमाललं (B -मालं) आसमंताल्लिञ्चितीति वा (?). <sup>४</sup> D -र्यः; B -र्जः; but both य्य in Comm. <sup>५</sup> A o for e; W कय्यं; B कय्यां दुज्जणे; ABW give Sans. <sup>६</sup> MSS. -से. <sup>७</sup> From BW. <sup>८</sup> BDEW (and the Sanksh. S. in Lass., p. 393) om. अहके; cf. Śāk., Williams' ed. p. 217; Boehtl. p. 242. <sup>९</sup> BDW इत्येतौ स्तः. <sup>१०</sup> W वा for च. <sup>११</sup> These ex. are from W; B has अशि लात्रा । एपुलीसो पुश पुलिश; AD हस्ते सपदि । एसे आसा (D एशि सभा) एसे पुलिसे (D एशि पुलिशे) एश पुतिसा (D एशे पुलिशे) एश रभा (एशे सभा); only W gives Sans.

ऋप्रत्ययांताच्छब्दात्सौ परत उकार<sup>१</sup>श्च भवति ॥ चकाराद् इदेतौ लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिद<sup>२</sup> ॥ हसितः ॥

॥ इमां ही वा दीर्घत्वंच ॥ १० ॥

उसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति । तत्संयोगेच दीर्घत्वं ॥ पुलिश<sup>३</sup>ाह धणे । पुलिशश्श धणे ॥ पुरुषस्य<sup>४</sup> धनं ॥

॥ अदीर्घः संबुद्धौ ॥ १० ॥

अदन्तादित्येव । अदन्ताच्छब्दादकारो दीर्घो भवति संबुद्धौ ॥ पुलिशा<sup>६</sup> आगच्छ । माणुशा आगच्छ ॥ संबुद्धाविति किं । वम्हणश्श धणे ॥ ब्राह्मणस्य धनं ॥

॥ चिट्ठस्य चिष्ठः ॥ १४ ॥

चिट्ठस्य स्थाने चिष्ठ<sup>९</sup> इत्ययमादेशो भवति ॥ पुलिश्चे चिष्ठदि<sup>१०</sup> ॥ पुरुषस्तिष्ठति<sup>११</sup> ॥

॥ कृत्स्नमृङ्गमां कस्य डः ॥ १५ ॥

डुकृत्करणे । मृङ् प्राणत्यागे । गमू<sup>१३</sup> गतौ । एतेषां ऋप्रत्ययस्य स्थाने उकारो भवति ॥ कडे । मडे । गडे ॥ कृतः । मृतः । गतः<sup>१४</sup> ॥

<sup>१</sup> W -रः स्यात्. <sup>२</sup> AD हसिदाः (AD स for श throughout); B's ex. are हशिदु हसि हसिद; W as in text. <sup>३</sup> All but W confuse स and श. <sup>४</sup> W-षाणां (!) <sup>५</sup> E समृद्धौ (?). <sup>६</sup> Lassen (p. 397) prefers कृ to च्च; the MSS. have कृ, but they cannot be relied on. <sup>७</sup> ABD वंभणस्स (altered in A to मणुस-); W वम्हणस्स (cf. var. lect., vi. 64). <sup>८</sup> BE -ष्ठः; D -ष्टः; A च्चिष्ठः; W विद्धः. <sup>९</sup> D -ष्ट; B विष्ट (sic); A च्चिष्ठ. <sup>१०</sup> A च्चिष्ठ-; B n.l.; D चिष्ठदि; W विद्धदि; A adds मणुप्पे (sic) चिष्ठदि । इत्यादि. <sup>११</sup> Only in W. <sup>१२</sup> BW मृत्. <sup>१३</sup> BDW गमू मृपू. <sup>१४</sup> BW add a Sūt. इदानीमो दाणिं ॥ इदानीमित्यस्य स्थाने दाणिं

॥ क्वो दाणिः ॥ १६ ॥

क्वाप्रत्ययस्य स्थाने दाणि<sup>१</sup> इत्ययमादेशो भवति ॥ शंहिदाणि गडे ।  
करिदाणि<sup>३</sup> आअडे ॥ सोढ्वा<sup>४</sup> गतः । कृत्वागतः ॥

॥ शृगालस्य शिआलाशिआलेशिआलकाः ॥ १७ ॥

शृगालशब्दस्य स्थाने शिआलादय आदेशा भवन्ति ॥ शिआला<sup>०</sup>  
आअकृदि । शिआले आअकृदि । शिआलके<sup>७</sup> आअकृदि ॥ शृगाल  
आगच्छति ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मागध्याख्य

एकादशः परिच्छेदः ॥

इत्यादेशो भवति । दाणिं कडं (B -डां); Hema-ch. gives this Sút.  
in his Śaurasenī chapter. <sup>१</sup>BDW -णिर्. <sup>२</sup>MSS. स-. <sup>३</sup>Only in A.  
<sup>४</sup>So BDW. <sup>५</sup>B अ for आ in Sút. throughout, but not in ex.; A  
शिआला orig. <sup>६</sup>AB शिआ-. <sup>७</sup>A -क.

॥ अथ द्वादशः परिच्छेदः ॥

॥ शौरसेनी ॥ १ ॥

॥ प्रकृतिः संस्कृतं ॥ २ ॥

॥ अनादावयुजोस् तथयोर्दधौ ॥ ३ ॥

॥ व्यापृते<sup>१</sup> डः ॥ ४ ॥

॥ पुत्रे<sup>२</sup> ऽपि क्वचित् ॥ ५ ॥

॥ इ गृध्रसंमेषु ॥ ६ ॥

॥ ब्रह्मण्यविज्ञयज्ञकन्यकानां ण्यज्ञन्यानां ज्ञो<sup>७</sup> वा ॥ ७ ॥

॥ सर्वज्ञे<sup>१०</sup> ज्ञितज्ञयोर्णः ॥ ८ ॥

<sup>१</sup> BDW स-; Book xii. has no Comm. in ABCDE; W gives a Comm. but full of gross errors, and of no authority; Cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there: several Sút. are very corrupt. <sup>२</sup> B -ते. <sup>३</sup> MSS. -युजः (D orig. -जो); BE add अधिकारो ऽयं (added in marg. of D) and then give तथयो- as a new Sút.; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्व असं-युक्ताः प्रयोक्तव्याः । कसणो पण्यं । कृष्णः पण्यं; then तथयोर्दधौ. <sup>४</sup> B -वृते; W -वृतेडः. <sup>५</sup> So EW; A पुत्रौ; BD पुत्रो ऽपि. <sup>६</sup> BE -सारेषु. <sup>७</sup> BW om. यज्ञ. <sup>८</sup> So BW; D n.l.; A न्यज्ञवां. <sup>९</sup> A यो; BW ज्ञो; C भो; D ज्ञो; E जो; Cf. Lass. App., p. 53. <sup>१०</sup> A -इति गि-लयोर्णः; B -इति गयोर्णः; D -इति गियोर्णः; W -इति तज्ञयोर्णः; only E -इद्वितज्ञयोर्णः; Cf. iii., 5.

॥ क्क इअः ॥ ८ ॥

॥ क्कगमोर्दुअः<sup>२</sup> ॥ १० ॥

॥ णि<sup>३</sup>ज्जशसोर्वा क्कीवे<sup>४</sup> खरदीर्घश्च ॥ ११ ॥

॥ भो भुवस्तिडि ॥ १२ ॥

॥ न ल्ळटि ॥ १३ ॥

॥ ददातेर्दे<sup>५</sup> । ददस्स ल्ळटि ॥ १४ ॥

॥ डुक्कजः करः ॥ १५ ॥

॥ स्यस्सिडु<sup>७</sup>ः ॥ १६ ॥

॥ स्सरतेः सुमरः ॥ १७ ॥

॥ दृशेः पेक्ख<sup>९</sup>ः ॥ १८ ॥

॥ अस्सेरच्छ<sup>१०</sup>ः ॥ १९ ॥

॥ तिपात्थि<sup>११</sup> ॥ २० ॥

<sup>१</sup> ABEW क्का ; W इअ. <sup>२</sup> W दुअ ; AD डुअः (?); B ऊ-. <sup>३</sup> W णिज्ज for णिर्, with ex. कमलाणिज्जं = कमलानि etc. ! <sup>४</sup> A क्कावे ; Cf. Lass. p. 54. <sup>५</sup> W तडि ; E om. S. 12—31. <sup>६</sup> Lassen's conject. ; AC ददाते दो । ददस्स ल्ळटि ; B तदस्से दे । ददस्स ल्ळटि ; D ददातेर्दे । ददम इत्यस्य ल्ळटि ; W has two Sút. तदस्सेदे । तच्छब्दस्य तेदे आदेशो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेर्दे दस्स ल्ळटि । दाधातोः दकारस्य ल्ळटि परतो दे आदेशो भवति । देस्सदि etc. <sup>७</sup> A -घुः ; B -ठः ; CW -ठ्ठः ; D -ट्टः. <sup>८</sup> A स्सु-. <sup>९</sup> A n.l. <sup>१०</sup> BW (and A ?) अस्सेरक्कः ; C अस्सेस्युः ; D अस्सेरकः (?). <sup>११</sup> Ex conject. ; ADC सिपा थैः ; B मिपा थैः ; W मिपि थः ॥ मिपि परतः अस्धातोः थ आदेशो भवति । यस्मि ; Hema-ch. and the Sanksh. S.



॥ भविष्यति मिपा स्मं वा खरदीर्घत्वं च ॥ २१ ॥

॥ स्त्रियामित्थी<sup>२</sup> ॥ २२ ॥

॥ एवस्य जेव्व<sup>३</sup> ॥ २३ ॥

॥ इवस्य विअ ॥ २४ ॥

॥ अस्मदो जसा वअं च ॥ २५ ॥

॥ सर्वनाम्नां डे सिंत्वा ॥ २६ ॥

॥ धातोर्भावकर्तृकर्मसु परस्मैपदं ॥ २७ ॥

॥ अनंत्य एच्च ॥ २८ ॥

॥ मिपो लोटिचं ॥ २९ ॥

give no help. <sup>1</sup> Ex conject. (cf. Lass App. p. 56); AC भवतिष्य (the त in A altered to स in a later hand; C has स) मिपाति (ति only added in marg. A) संवा-; D भुवः सिष्यति मियासवा (the *vá* partially erased); B भुवः सिप् मिप् यासाता; W भुवः सिप् तिप् मिप् यासां वा- with ex. भवासि -दि -मि -धः. <sup>2</sup> A -त्थि. <sup>3</sup> AC मेव (A orig. न्वेव?); B जेव्व; DW ज्जेव्व. <sup>4</sup> Corrupt; AC डे सिंत्वा; D -ल्वा; B डे सिंत्वा; W reads Sút. सर्वनाम्नां डेः ॥ सर्वनामशब्दानां चतुर्थ्ये-कवचनस्य वअं इत्यादेशो भवति ॥ सव्ववअं कवअं महवअं तुहवअं ॥ सर्वस्मै etc.; Lassen, p. 57, proposes डेः स्त्रित्थी or स्त्रिहित्थाः. <sup>5</sup> W absurdly adds सिंत्वाः before धातो- (W धात्वो-) from S. 26, and restricts this Sút. to षिञ् and लुङ्. <sup>6</sup> ACD अनंत्य एच्च; B अनंस एव्व (?); W अंत्ये एव ॥ सिंत्वाधात्वोर्भावादिषु विहितं यत्परस्मैपदं तद् अंत्यवर्ण एव भवति; Qy. अदंत्य एच्च (?) cf. Lass. App. p. 57. <sup>7</sup> A निपो लोटि च; BCDW मिपो लोटि च (D orig. ले-); W's Comm. is लोटि परतो ऽन्ये मिप एव भवति । अहं करवामि अहं

॥ आश्चर्यस्याच्छरि<sup>१</sup>अं ॥ ३० ॥

॥ प्रकृत्या<sup>२</sup> दोलादं<sup>३</sup>दशनेषु ॥ ३१ ॥

॥ शेषं माहाराष्ट्रीवत् ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

द्वादशः परिच्छेदः

समाप्तः ॥

गच्छामि । अहं करवाणि गच्छानि. <sup>१</sup> A -रोअं. <sup>२</sup> Lassen's conject. p. 58 (*cf.* ii., 35); ABCD प्रकृतः; W प्राकृतो and in Comm. -प्राकृतः शब्दः प्रयोक्तव्यः. <sup>३</sup> So W; ACD दोदण्डदशनेषु (A has a mark of omission over दो); B दोलादंद्दशनेषु. <sup>४</sup> W म-.

For Hema-chandra's Sūtras on the Śaurasenī dialect, see App. C.

## APPENDIX A.

[The MS. W contains many Sūtras, which are not found in any other ; some seem to be taken from Hema-chandra or the Prākṛita Sanjīvanī, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ स्रस्रस्रयोर्मस्र<sup>१</sup> ॥ अनयोर्मस्र लोपः स्यात् ॥ सरो सेरो । चकाराद् घस्ररादौ लोपः । घसरो इत्यादि ॥ १ ॥

॥ धग्धयोः<sup>२</sup> ॥ धग् ध इत्येतयोः स्थाने ठकारादेशः स्यात् ॥ वट्ट<sup>३</sup> इविअट्टो । वर्धते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्वः<sup>४</sup> ॥ सर्वत्र संयोगपूर्वो ह्रस्वो भवति ॥ किञ्चि । णिक्कंतो । णत्थि ॥ कीर्त्ति । निष्क्रांत । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु शब्देष्वादौ ह्रस्वो वा स्यात् ॥ दिग्घो दीहो । वहो वाहो ॥ दीर्घ वाह्य इत्यादि ॥ ४ ॥

॥ इअ ल्यपश्च<sup>५</sup> ॥ ल्यप् प्रत्ययस्य इअ आदेशः स्यात् चकारात् क्त्वा प्रत्ययस्यापि ॥ विहमिअ पठिअ । सुमरिअ करिअ ॥ ५ ॥

॥ क्को ऽपि दुअ ॥ क्वाप्रत्ययस्यापि दुअ आदेशो भवति ॥ गदुअ कदुअ ॥ ६ ॥

<sup>१</sup> This is added after iii. 6. <sup>२</sup> After iii. 9. <sup>३</sup> Here and often elsewhere W has a double aspirate, which I have corrected. <sup>४</sup> This and the next, after iv. 1. <sup>५</sup> Cf. iii. 58. <sup>६</sup> This and the next, after iv. 23 ; both belong to Sect. xii.

॥ भवद्भगवतो<sup>१</sup>रात्वं ॥ भवद्भगवच्छब्दयोरात्वं विधीयते ॥ भवा भञ्ज-  
वा कुण्ड । संबोधने । हे भवं हे भञ्जवं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवंतः । भवतः ।  
भवता ॥ ८ ॥

॥ ङस्ङस्योर्दो ॥ भवद्दो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु<sup>२</sup> ॥ अकारादीनां परे अताधिकारा-  
देशा भवन्ति ॥ अग्निस्स वाउस्स । अग्नीदो वाऊदो । अग्निस्मि वा-  
उस्मि ॥ १० ॥

॥ तत्समास्ते येषु न विकारः<sup>३</sup> ॥ उक्तलक्षणवशाद्येषु येषु विकारो  
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्या-  
दि ॥ ११ ॥

॥ ल्यप्कारे ही<sup>४</sup> ॥ भूते काले ल्यप्प्रत्ययस्य हीअ इत्यादेशो  
भवति ॥ होहीअ । पढहीअ । हसहीअ ॥ भूय । पाठ्य । हस्य ॥ १२ ॥

॥ हेर्हि<sup>५</sup>मः ॥ हि तापे । अस्य धातोर्हिमादेशो भवति । हिमइ ॥ १३ ॥

॥ जयतेर्वा<sup>६</sup> ॥ जिइत्यस्य वा णकारो भवति । जिणइ जिअइ ॥ १४ ॥

॥ नोपसर्गस्य<sup>७</sup> ॥ स्मृ इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ वि-  
स्सरइ । पस्सरइ । अणुस्सरइ । अहिस्सरइ ॥ १५ ॥

॥ खिदेर्जूरविस्सरौ<sup>८</sup> ॥ खिद दैन्ये । अस्य जूरविस्सरौ भवतः ॥  
जूरइ विस्सरइ ॥ १६ ॥

<sup>१</sup> This and the two next follow v. 44. <sup>२</sup> After vi. 60. <sup>३</sup> The last Sūt. in Book vi.; a long list of ex. is omitted. <sup>४</sup> After vii. 24 [cf. note to vii. 23]; this Sūt. seems unaccountable. <sup>५</sup> After viii. 6. <sup>६</sup> This Sūt. comes after W's version of viii. 56 (hence the *na-kāra*) which in W follows viii. 14; [cf. Var. Lect.] <sup>७</sup> This Sūt. follows and restricts viii. 18; the *m* being elided by iii. 2. <sup>८</sup> This and the five next Sūtras follow viii. 37; W also has *visūra* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।  
रेह<sup>1</sup>इ ॥ १७ ॥

॥ दूषेर्महः ॥ दूष इच्छायां । अस्य धातोर्महादेशो भवति ।  
मह<sup>2</sup>इ ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । वि-  
भ<sup>3</sup>इ ॥ १९ ॥

॥ अदेस्वरखः ॥ अद भक्षणे । अस्य धातोस्वरखादेशो भवति ।  
चरस्व<sup>4</sup>इ ॥ २० ॥

॥ दाधाणोडीङामेत्वं कर्तरि ॥ एषां कर्तरि एत्वं स्यात् । देइ धेइ  
णेइ उङ्डेइ । ददाति दधाति नयति उङ्डीयते ॥ २१ ॥

॥ कथेर्हः<sup>6</sup> ॥ कथ वाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो भवति ।  
कह<sup>6</sup>इ ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टत्वं भवात् । कटइ ।  
कष्टयति ॥ २३ ॥

॥ वचवदोश्च<sup>7</sup> ॥ एतयोरंत्यस्य द्वित्वं वा स्यात् । चकारादोत्वंच ॥  
वोच्चइ वोचइ । वोल्लइ वोलइ ॥ वक्ति वदति । वदो दो ल इति  
लत्वं ॥ २४ ॥

॥ विकरणानामनियमः<sup>9</sup> ॥ विकरणानां शब्दानामनियमो भवति ॥  
होज्जइ । ऊविज्जइ । हणिज्जइ । हम्मइ । वेत्यइ । धत्यइ । कीरइ ॥  
भूयते हूयते हन्यते गृह्यते क्रियते इत्यादि ॥ २५ ॥

<sup>1</sup> Cod. *ri-*. <sup>2</sup> Cod. *mahāi*. <sup>3</sup> Cod. *vibhbhai*, whence Delius conject. *vijjha*.

<sup>4</sup> *Sic* Cod.; the *skh* may be an error for *klkh*. <sup>5</sup> I omit the recapitulation of the roots. <sup>6</sup> This and the next, after viii. 38. <sup>7</sup> After viii. 53; the Commentary's *chakāra* is wrong, as there is no Sūt. for *otwam*. <sup>8</sup> Cf. ii. 12 (?).

<sup>9</sup> After viii. 71, before *ajāśśā bahulam*; cf. Var. Lect., p. 81.

॥ उपमायां विञ्चवौ ॥ २६ ॥

॥ इतिशब्दस्य पदांते त्ति ॥ २७ ॥

॥ उ चेपविस्मयसूचनासु ॥ २८ ॥

॥ मनागर्थे मणं २९ ॥

॥ हे भो आमं<sup>४</sup>त्रे ॥ ३० ॥

॥ आमस्त्रीकृतौ<sup>५</sup> ॥ ३१ ॥

॥ झटितिशब्दे झत्ति ॥ ३२ ॥

॥ दाहिणो दक्षिणे वा<sup>६</sup> ॥ ३३ ॥

॥ अयर्थे विपी पदांते ॥ ३४ ॥

॥ तंस तिर्यगर्थे ॥ ३५ ॥

॥ शनैः सणिअं ॥ ३६ ॥

॥ हित्यं व्रीडितभीतयोः<sup>७</sup> ॥ ३७ ॥

॥ ऊत्तपराऊत्तावभिमुखपराङ्मुखयोः<sup>८</sup> ॥ ३८ ॥

॥ बाहिरं वहिः ॥ ३९ ॥

॥ उण पुनः ॥ ४० ॥

॥ अंतो अंतरर्थे ॥ ४१ ॥

<sup>१</sup> This and the next after ix. ३; I omit the Comm. and ex. as being needless in Sūtras on *nipātāh*. <sup>२</sup> Cf. i. 14. <sup>३</sup> This and the next, after ix. 8. <sup>४</sup> After ix. 13. <sup>५</sup> This and the remaining Sūtras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sūt. 9, *q.v.* in notes). <sup>६</sup> With Comm. *dakṣhiṇāsabde dāhiṇo nipātyate vikalpena; dāhiṇo pavaṇo*. <sup>७</sup> For this, cf. viii. 62, note; the ex. given is *hittham datthiṇa rāam = bhittāsmi drishtvā rājānam*. <sup>८</sup> The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; cf. Appendix B.; W's ex is *huttam gaam*.



## APPENDIX B.

ON PAGE 35 (IV. 25, COMM.).

The passage enclosed in brackets is only found in AC and stands in A as follows : —

क्वचिदा मतुपोन्तस्य<sup>1</sup> मन्तो (altered in a later hand to -त्वो) त्वा  
दृश्यते क्वचित् । हणुमन्तो । इल्लालावपरे प्रायः शैषिकेषु प्रयुज्यते ।  
पुरोभवं पुरिस्त्रं । आत्मीयं अणुस्त्रं । परिमाणे किमादिभ्यो भवंति  
एवैद्वादादयः । एद्दहो । किञ्चित्त्रं । एत्तित्रं । जेत्तित्रं । जेद्दहं । तेत्तीत्रं  
तेद्दहं कृत्ये साङ्गः<sup>2</sup> । तमित्यन्ये देशे शब्दः स इय्यते साताङ्गत्तं । सह-  
सुत्तं । जातौ वा स्वार्थिकः कः । जातौ स्वार्थे ककारः प्रयोक्तव्यः ।

<sup>1</sup> C-न्यस्य मन्तो ता. <sup>2</sup> C सालु. <sup>3</sup> C जीतौ but जा- in next line :  
C has no other Var. Lect. worthy of notice.

The division of the passage into Sūtras (proposed by Prof. Lassen, *cf.* Inst., p. 93) is open to several objections : 1. The silence of the MSS. BDEW ; there being no instance of a Sūtra, much less of several Sūtras, being found in AC *alone*, although the other MSS. contain Sūtras not found in AC. 2. The two MSS. themselves do not seem to give them as Sūtras, as in every instance, if we separate off a part as the Sūt., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line ; with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sūt. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that Sūt., and the fourth seems only added because other Gram-

marians (*ityanye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prāk. Sanj. in the course of its corrupt Comm. on Sūt. 25, gives *appullam* and *purillam* (explaining the former by *ātmīyam*, and the latter by *purobhavam paurastyam*) and then adds *Bhavettām* (sic) *matupo 'ntyasya ākārastu tathā kwachit; haṇumā, haṇumanto; saṅkhyāyāḥ kriticaso huttam ābhīmukhye 'pi\* drīṣyate; panchahuttam, panchakritwas; chhahuttam śat-kritwas; saahuttam śatakritwas; pīahuttam, priyābhīmukham; iṣṭau kimyat-tadetadbhyah parimāṇe ttiahau (ttiaddahau?); kettiam, keddaham, kim parimāṇam asya kiyat; jettiam jeddaham, yāvat, etc.* These do not appear to be given as new Sūtras, but follow in the course of the Comm. After these comes a new Sūtra, “*Swārthe ko vā; asminarthe prātipadikāt kapratyayo bhavati vā; bhamarao, bhramara, pakshe bhamaro;*” with other similar ex.

Hema-chandra in a corresponding passage has the following Sūtras, which may have occasioned the introduction of the lines in Bhāmaha at all.

॥ यत्तदेतदो ऽतोरित्तिञ्च एतल्लुक् च ॥ एभ्यः परस्य डावादेरतः परिमाणार्थस्य इत्तिञ्च इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तिञ्च । तावत् तित्तिञ्च । एतावत् इत्तिञ्च ।

॥ इदं किमस्य डेत्तिञ्च डित्तिल डेद्द्वाः ॥ इदं किंभ्यां यत्तदेतद्भ्यश्च परस्यातो डावतोर्वा (sic) डित एत्तिञ्च इत्तिल एद्द्वा इत्यादेशा भवन्ति । एतल्लुक् च । इयत् एत्तिञ्च एत्तिल एद्द्वा । कियत् केत्तिञ्च कित्तिल केद्द्वा etc.

॥ ह्रस्वो ङत्तं ॥ with ex. सञ्जङ्गत्तं सहस्रङ्गत्तं । कथं प्रियाभिमुखं पिञ्जङ्गत्तं । अभिमुखार्थेन ङत्तशब्देन भविष्यति ।

॥ आल्लिल्लोलवंतमन्तेत्तेरमणा मतोः ॥

One ex. of *manta* is *haṇumanto*, of *itta* (sic) *mānaitto*, of *ira*, *gavviro*, of *mana*, *dhanamano*; then comes *kechin-mādeśam apīchchhanti, haṇumā*.

After three unimportant Sūtras we have

॥ डिङ्गडुङ्गौ भवे ॥ भवे ऽर्थे नाम्नः परौ इङ्ग उङ्ग इत्येतौ डितौ प्रत्ययौ भवतः । पुरिङ्गं अप्पुङ्गं etc.

\* This sense of *ābhīmukha* is given to *hutta* by Hema-ch. also, see *infra*. Cf. the spurious Sūt. of W (No. 38) App. A.

॥ स्वार्थे कश्च वा ॥ स्वार्थे कश्चकारादिल्लोलौ डितौ प्रत्ययौ वा  
भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játau* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko vá*, or whether under the *játau* there is hid some allusion to Hema-chandra's *illollau dítai* is doubtful; but as it stands, *játau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (*Cf.* the Schol. quoted by Stenzler, *Introd. Mricchhak.*, p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Súra like this having dropped out here.

## APPENDIX C.

## HEMA-CHANDRA'S CHAPTER ON THE ŚAURASENÍ DIALECT.

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sūtras of the Sanksh. Sāra (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sūtras. The Śaurasenī Bhāshā takes up SS. 260—286 of the fourth Pāda.]

TO DO 'NĀDAU SAURASENYĀM AYUKTASYA. (260.)

Saurasenīyām bhāshāyām anádāv apadādaḥ vartamānasya takārasya dakāro bhavati, na ched asau varṇāntarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varṇāntarasya adho vartamānasya tasya do bhavati, kwachillakshyānūsāreṇa; mahando, andeuram.

VĀDES TĀVATI. (262.)

With examples 'dāva,' 'tāva.'

Ā ĀMANTRYE SAU VENO NAH. (263.)

Ino nakārasya āmantrye sau pare ākāro vā bhavati; bho kanchuiā, pakshe bho tavassi. (*ā* is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VĀ. (264.)

Āmantrye sau nakārasya mo vā bhavati, bho rāam, etc.

BHAVADBHAGAVATOH. (265.)

Āmantrya iti nivṛttam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswāra; cf. Var. iv. 12.)

VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

THO DHAH. (267.)

The Comm. adds 'apadáau' (Var. xii. 3).

IHAHACHOR HASYA. (268.)

*Dh* is substituted for the *h* of iha, and the Prákṛit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach*; *cf.* Var. vii. 19) as Idha or iha, 'here;' Hodha or hoha, 'be ye.'

BHUVO BHAH. (269.)

The Comm. adds *vá* with ex. bhodi, hodi; bhuvadi, huvadi; bhavadi, havadi (Var. xii. 12.)

PÚRVASYA PURAVAH. (270.)

The Comm. adds *vá*.

KTWA IADÚṆAU. (271.)

With ex. Bhavia, bhodúna; havia, hodúna (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) pakshe, bhottá, hottá (Var. xii. 9).

KRIGAMO DADUAH. (272.)

Ābhyám parasya ktwápratyasya dīt adua ityádeśo bhavati; gadua, etc. (Var. xii. 10).

DIR ICHECHOH. (273.)

Tyádínám ádyatrasya' ádyasya 'ichecháv' iti vihitayor ichechos sthāne dir bhavati, veti nivṛttam; dedi, bhodi.

ATO DEŚCHA. (274.)

Ākárát parayor ichechos sthāne deh (chakárád díścha) bhavati; gachchhade, gachchhadi; ata iti kim, ñedi, bhodi.

BHAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. Bhavissidi, gachhissidi.

ATO ṆASER DÁDODÁDÚ. (276.)

Ākárátparasya ṇases sthāne ádo ádu ityádeśau dītau bhavatah (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54).

IDÁNÍMO DÁNIM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

TASMÁT TÁ. (278.)

MO 'NTYAṆṆO VEDETOH. (279.)

Antyán makárát para idetos parayor ṇakárágamo vá bhavati.<sup>1</sup>

EVÁRTHE YYEVA. (280.)

HANJE CHEṬYÁHWÁNE. (281.)

(This and the remaining Sútras refer to *nīpátāh*.)

HÍMÁṆAHE VISMAYANIRVEDE. (282.)

ṆAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

ŚESHAM PRÁKRITAVAT. (286.)

---

<sup>1</sup> The ex. given are '*i-kāre*, juttam ṇimam, juttamiṇam, *e-kāre*, kim ṇedam, kimedam, evam ṇedam, evamedam.'



# THE PRÁKRITAPRAKÁŚA

OF VARARUCHI, TRANSLATED.

---

VICTORY to Gaṇeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sūtras of Prākṛit definitions, composed by Vararuchi, Bhāmaha, having attained their meaning, has made a clear and yet concise commentary.

## SECTION THE FIRST.

ÁDER ATAḤ. (1).

This Sūtra is supposed to exercise an authority [*adhikāra*], by virtue of which it is implied in the succeeding sūtras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sūtras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sūtra 10]. The *t* in *at* is used to exclude the homogeneous vowel<sup>1</sup> [Pānini, i., 1. 70].

Á SAMRIDDHYÁDISHU VÁ. (2).

In the words *samriddhi*, etc., *á* is optionally used for the first *a*. Thus Prākṛit:—

Samiddhí, sámidhí; paadam, páadam; ahijái, úhijái; maṇansiṇi, máṇan-

---

<sup>1</sup> Áder does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g., the *a* in *ishat* in Sūtra 3.

siní; padivāá, pádivāá; sarichehham, sárichehham; padisiddhí, pádisiddhí; pasuttam, pásuttam; pasiddhí, pásiddhí; asso, áso.

Sanskrit :—

Samriddhi, 'prosperity'; prakāṣa, 'manifest'; abhijāti, 'family'; manaswinī, 'a wise woman'; pratipad, 'the first day of a lunar fortnight'; sadṛiksha, 'like'; pratisparddhin, 'a rival';<sup>1</sup> prasupta, 'asleep'; prasiddhi, 'fame'; aśwa, 'a horse.'

This is a class of words which can only be determined by observing the forms used in classical authors.

IDÍSHATPAKWASWAPNAVETASAVYAJANAMRIDANGÁNGÁRE-SHU. (3).

In the words *ishat*, etc., *i* is substituted for the first *a*. The 'optionally' of the former rule does not apply to this.

Isi, pikkam, siviṇo, veḍiso, viano, muingo, ingúlo.

Íshat, 'little'; pakwa, 'cooked'; swapna, 'sleep'; vetasā, 'a ratan'; vyajana, 'a fan'; mṛidanga, 'a drum'; angāra, 'charecoal.'

LOPO 'RANYE. (4).

In the word *araṇya*, 'a forest,' the first *a* is elided: as, *Raṇyam*.

E ŚÁYYÁDISHU. (5).

In the words *śayyā*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkerō, teraḥo, acherheram, perantam, vellí.

Śáyyá, 'a bed'; saundarya, 'beauty'; utkara, 'a heap'; trayodaśa, 'the thirteenth'; áścharya, 'wonderful'; paryanta, 'limit'; valli, 'a creeper.'

O BADARE DENA (6).

In the word *badara*, 'the jujube,' the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram*.

LAVANANAVAMALLIKAYOR VENA. (7).

In the two words *lavaṇa*, 'salt,' and *navamallikā*, 'double jasmine,' the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Loṇam*, *ṇomallidā*.

<sup>2</sup> Such is Vararuchi's explanation, cf. iii., 37; Lassen (Prák. Instit. p. 265, note) proposes '*pratishiddhi*.' I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákṛit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.

## MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, 'a peacock,' and *mayúkha*, 'a ray,' the first *a*, with the syllable *yú*, becomes optionally *o*: as, *Moro* or *maúro*, *moho* or *maúho*.

## CHATURTHÍCHATURDÁŚYOS TUNA. (9).

In the two words *chaturthí* and *chaturdáśi*, 'the fourth' and 'fourteenth lunations,' the first *a*, with the syllable *tu*, optionally becomes *o*: as, *Chotthí* or *chaütthí*, *choddahí* or *chaüddahí*.

ADÁTO YATHÁDISHU VÁ.<sup>1</sup> (10).

*A* is no longer implied [see Sūtra 1], in consequence of the change of *sthānin* or 'primitive element.' In the words *yathá*, etc., *a* is optionally substituted for *á*.

Jaha, jahá; taha, tahá; pattharo, pattháro; pauam, páuam; talaventaam, tálaventaam; ukkhaam, ukkháam; chamaram, chámaram; paharo, paháro; chadú, chádú; davaggi, dāvaggi; khaam, kháam; santhaviam, santháviam; halio, hálío.

Yathá, 'as'; tathá, 'so'; prastára, 'a bed'; prákrita, 'low'; talavrintaka, 'a fan'; utkháta, 'dug up'; chámara, 'a chowrie'; prahára, 'a blow'; cháṭu, 'flattery'; dāvagni, 'the burning of a forest'; khádita, 'eaten'; sansthápita, 'placed'; hálíka, 'belonging to a plough.'

## IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á*: as, *Sai*, *sai*; *tai*, *taí*; *jai*, *jaí*.

Sadá, 'always'; tadá, 'then'; yadá, 'when.'

## ITA ET PIṆḌASAMESHU. (12).

In words like *piṇḍa*, *e* is optionally substituted for *i*: as,

Peṇdam, piṇḍam; neddá, ṇiddá; sendúram, sindúram; dhammellam, dhammillam; chendham, chindham; veṇhú, viṇhú; peṭṭham, piṭṭham.

Piṇḍa, 'a lump'; nidrá, 'sleep'; sindúra, 'red lead'; dhammilla, 'braided hair'; chihna, 'a mark'; vishṇu, 'Vishṇu'; piṣṭa, 'pounded.'

The word *sama* or 'like,' is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *piṇḍa*).

## AT PATHIHARIDRÁPRITHIVÍSHU. (13).

<sup>1</sup> The Prák. Sanj. constantly uses this sūtra to explain the change of *á* to *a* before a conjunct; as in *achchhara* for *áscharya*.

In *pathin*, etc., *u* is substituted for *i*: as,  
 Paho (or in its crude form, paha), haladdá, puhavi.  
 Pathin, 'a path'; haridrā, 'turmeric'; prithivī, 'the earth.'

ITESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *u* is substituted for the *i* which follows the *t*: as,

Ia uaha aññaha-vaññam, ia viasantīu chiram.

Iti paśyatānyathāvachanam, 'so behold 'the hypocrisy (?)'; iti vikasantyaś chiram, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pīo tti*, 'priya iti.'

UD IKSHUVṚŚCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vṛśchika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchchhū*, *vinchhuo*.

O CHA DWIDHÁKRĪṆAH. (16).

*O* is substituted in the word *dwidhá* when used with the root *krī*, and *u* also, since we find *cha* in the Sūtra. Thus, *dwidhákṛitam*, 'bisected,' becomes *doháiam* or *duháiam*; and *dwidhákṛiyate*, 'it is bisected,' *doháijjai* or *duháijjai*.

ÍT SINHAJIHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihvá*, 'the tongue,' *i* is substituted for *i*: as, *siho*, *jihá*. The *cha* is used in the Sūtra to include other words which are not mentioned, hence there is an *i* in such words as *śisattha*, *śisambha*, etc., for *śiśwasta*, 'trusted,' *śiśrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prākṛit be followed by a double consonant, is exchanged for an *i*, and one of the consonants is dropped].

ID ÍTAH PÁNÍYÁDISHU. (18).

In *pánīya*, etc., *i* is substituted for the first *i*: as,

---

<sup>1</sup> The first of these examples is very obscure. *Uaha* or *uvaha* is a singular word, which is found in the Bengálí recension of Śakuntalā [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy 'etyasyārthe vá prayoktavyam; pakshe pulaádayah' [cf. Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguæ.'

Pāṇiam, aliam, valiam, taānim, kariso, duiam, taiam, gahiram.

Pāṇiya, 'water'; alika, 'false'; vyalika, 'painful'; tadānim, 'then';  
karisha, 'dried cow-dung'; dwitiya, 'second'; tṛitiya, 'third'; gabhira, 'deep.'

EN NĪDĀPĪDAKĪDRIGĪDRĪŚESHU. (19).

In *nīda*, etc., *e* is substituted for *ī*: as,

Nēdḍam, āpelo, keriso, eriso.

Nīḍa, 'a nest'; āpīda, 'pressing'; kīdrīś, 'what like'; īdrīśa, 'such.'

UTA OT TUNḌARŪPESHU. (20).

In words like *tunḍa*, *o* is substituted for *u*: as,

Tonḍam, mottā, pokkharo, potthao, loddhao, kottimam.

Tunḍa, 'the face'; muktā, 'a pearl'; pushkara, 'a lake'; pustaka, 'a  
book'; lubdhaka, 'a hunter'; kuttīma, 'a jewel-mine.'

The word *rūpa* or 'like,' is used in the Sūtra to indicate that the *u* must  
be followed by a conjunct consonant (as in *tunḍa*).

ULŪKHALE LWĀ VĀ. (21).

In *ulūkhala*, 'a mortar,' *u* with the syllable *lū* optionally becomes *o*: as,  
*okkhalam* or *ulūhalam*.

AN MUKUṬĀDISHU. (22).

In *mukuṭa*, etc., *a* is substituted for the first *u*: as,

Mauḍam, maulam, garuam, garuī, jahitṭhilo, soamallam, avari.

Mukuṭa, 'a crest'; mukula, 'a bud'; guru, gurvī, 'heavy'; Yudhishṭhira,  
'the name of a king'; saukumārya, 'youthfulness'; upari, 'above.'

IT PURUSHE ROH. (23).

In the word *puruṣa*, 'a man,' *i* is substituted for the *u* which follows *r*:  
as, *Puriso*.

UD ŪTO MADHŪKE. (24).

In the word *madhūka*, 'Bassia latifolia,' *u* is substituted for *ū*: as, *Mahuam*.

AD DUKŪLE VĀ LASYA DWITWAM. (25).

In the word *dukūla*, 'woven silk,' *a* is optionally substituted for *ū*, and  
when it is so substituted, the *l* is doubled: as, *Duallam* or *duḷlam*.

EN NŪPURE. (26).

In the word *nūpura*, 'an anklet,' *e* is substituted for *ū*: as, *Neuram*.

RITO 'T. (27).

*A* is substituted for *ri* in the first syllable of a word: as,

Taṇam, ghaṇā, maam, kaam, vaddho, vasaho.

Trīṇa, 'grass'; gṛīṇá, 'pity'; mṛīta, 'dead'; kṛīta, 'made'; vṛiddha, 'old'; vṛishabha, 'a bull.'

#### ID RISHYÁDISHU. (28).

In *rīshi*, etc., *i* is substituted for the initial *ri*: as,

Isí, visí, giṭṭhí, diṭṭhí, siṭṭhí, singáro, mianko, bṅingo, bṅingáro, hiaam, viinḥo, vinhiam, kisaro, kiechhá, vinchhuo, siálo, kií, kisí, kivá.

Rīshi, 'a sage'; vṛishí, 'an ascetic's cushion'; gṛishṭi, 'a cow that has had one calf'; dṛishṭi, 'sight'; sṛishṭi, 'creation'; śringára, 'love'; mṛigánka, 'the moon'; bṛiṅga, 'a bee'; bṛiṅgára, 'a vase'; hṛidaya, 'the heart'; vitṛishṇa, 'contented'; vṛinhita, 'grown'; kṛīśara, 'a kind of pottage'; kṛityá, 'action'; vṛīśchika, 'a scorpion'; śṛigála, 'a jackal'; kṛīti, 'act'; kṛīshi, 'husbandry'; kṛipá, 'pity.'

#### UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,

Udú, munálo, puhaví, vundávaṇam, páuso, pauttí, viudam, samvudam, nivvudam, vuttanto, parahuo, máno, jámaúo.

Rítu, 'a season'; mṛiṇála, 'a lotus-fibre'; pṛithiví, 'the earth'; vṛindávana, 'a country so called'; právrish, 'the rainy season'; pravṛitti, 'news'; vivṛita, 'opened'; samvṛita, 'covered'; nirvṛita, 'ended'; vṛittánta, 'news'; parabṛita, 'the köil'; mātṛika, 'a maternal uncle'; jámātṛika, 'a son-in-law.'

#### AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Riṇam, riddho, richchho.

Riṇam, 'a debt'; riddha, 'prosperous'; riksha, 'a bear.'

#### KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriśo, sariso, táriso.

Ídriśa, 'such'; sadṛiśa, 'like'; tádrīśa, 'such.'

#### VRIKSHE VENA RUR VÁ. (32).

In the word *vṛiksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukḥho*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]



LRITAH KLRIPTA ILIH. (33).

In the word *klripta*, 'made,' *ili* is substituted for *li*: as, *Klittam*. From the above substitutions being enjoined, we infer that the vowels *ri* and *li* do not exist in Prākṛit.

ETA ID VEDANÁDEVARAYOH. (34).

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *vianá*, *diaro*. Since 'optionally' is still implied (from Sūtra 32), the forms *veaná* and *dearo* are also sometimes used.

AITA ET. (35).

*E* is substituted for the first *ai*: as,

*Selo*, *secheham*, *erávaṇo*, *keláso*, *tellokkam*.

*Śaila*, 'a mountain'; *śaitya*, 'cold'; *Airávata*, 'Indra's elephant'; *Kailása*, 'the mountain so called'; *trailokya*, 'the three worlds.'

DAITYÁDISHWĀI. (36).

In the words *daitya*, etc., *ai* is substituted for the diphthong *ai*: as, *Daichcho*, *chaitto*, *bhairavo*, *saïram*, *vaïram*, *vaïdeso*, *vaïdeho*, *kaïavo*, *vaïsáho*, *vaïsio*, *vaïsampáano*.

*Daitya*, 'a demon'; *Chaitra*, 'the name of a month'; *bhairava*, 'dreadful'; *swaira*, 'wilfulness'; *vaira*, 'enmity'; *vaïdesa*, 'foreign'; *vaideha*, 'a trader'; *kaitava*, 'a cheat'; *Vaiśákha*, 'the name of a month'; *vaïsika*, 'meretricious'; *Vaïsampáyana*, 'the name of a poet'; etc.

DAIVE VĀ. (37).

In *daiva*, 'fate,' *ai* is optionally substituted for the diphthong *ai*: as, *daïvam* or *devvam*. In the case of its non-substitution, the *v* is doubled by the Sūtra 'Nidádishu' [iii., 52].

IT SAINDHAVE. (38).

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

ÍD DHAIRYE. (39).

In the word *dhairya*, 'firmness,' the substitute is *i*: as, *Dhíram*.

OTO 'DVĀ PRAKOSHṬHE KASYA VAH. (40).

In the word *prakoshṭha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Paratṭho* or *paotṭho*.

AUTA OT. (41).

*O* is substituted for the first *au*: as,

Komuī, jovanam, kotthuho, kosambī.

Kaumudī, 'moonlight'; yauvanam, 'youth'; kaustubha, 'Vishnu's gem'; Kauśambī, 'the name of a city.'

PAURĀDISHWAU. (42).

In *paura*, etc., *au* is substituted for the diphthong *au*:

Paüro, kaürao, praüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kaśāla*, 'welfare,' the change is optional: as, *kosalo* or *kaśalo*.

ĀCHCHA GAURAVE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *au* as before (since we find *cha*, 'and,' in the Sūtra): as, *gāravam* or *gaü-ravam*.

UT SAUNDARYĀDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáano, suṇḍo, kukkheao, duvvário.<sup>1</sup>

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?); śaunda, 'intoxicated'; kauksheyaka, 'a sword'; dauváríka, 'a porter,' etc.

---

<sup>1</sup> I may here remind the reader of what is further discussed elsewhere—viz., that in Prákr̥it there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

## SECTION THE SECOND.

## AYUKTASYĀNĀDAU. (1).

This being an *adhikāra*, will be implied in the succeeding Sūtras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by Sūtra 2, will serve for an instance: as, Maūdam for the Sanskrit Mukuṭa. Why do we say 'a single consonant'? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why 'non-initial'? compare Kamalam. 'Single' is implied to the end of the section; 'non-initial,' until *j* is enjoined in Sūtra 31.

## KAGACHAJATADAPAYAVĀM PRĀYO LOPAH. (2).

These nine consonants, *k, g, ch, j, t, d, p, y, v*,<sup>1</sup> when single and non-initial, are generally elided: as, *k*, Maūlo, naūlam; *g*, sāaro, naaram; *ch*, vaanam, sūi; *j*, gao, raadam; *t*, kaam, viānam; *d*, gaā, mao; *p*, kaī, viulam, suuriso. (In the word 'supurusha,' although the *p* is the initial of the word 'purusha,' the last member of the compound, it is still elided. The author of the comment. therefore declares that 'the initial letter of the last member of a compound is considered as non-initial.') *Y*, vāunā, naanam; *v*, jīam, diaho [cf. ii. 46].

Mukula, 'a bud'; nakula, 'disgraced';<sup>2</sup> sāgara, 'the sea'; nagara, 'a city'; vachana, 'speech'; sūchī, 'a needle'; gaja, 'an elephant'; rajata, 'silver'; kṛita, 'made'; vitāna, 'expansion'; gadā, 'a club'; mada, 'joy'; kapi, 'an ape'; vipula, 'large'; supurusha, 'a good man'; vāyunā, (instr. of vāyu) 'the wind'; yanana, 'the eye'; jīva, 'life'; divasa, 'a day.'

From the use of *prāyas*, ('generally,') in the Sūtra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamam, sachavam, avajalam, atulam, ādaro, apāro, ajaso, savahumam.

Sukusuma, 'fair-flowered'; priyagamana, 'sweetly-going'; sachāpa, 'armed

<sup>1</sup> Or *b*; cf. Lass., p. 201.

<sup>2</sup> Or, 'A Pāndava prince' [naūlo].

with a bow'; apajala, 'without water'; atula, 'unequalled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabalumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

### YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná*, 'the river so called,' the *m* is elided: as, *Jamúná*.

### SPHATIKANIKASHACHIKURESHU KASYA HAH. (4.)

'Non-initial' continues to be implied. In the three words *sphatika*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phaliho*, *ñihaso*, *chihuro*.

### ŚÍKARE BHAH. (5.)

In the word *śikara*, 'thin rain,' *bh* is substituted for *k*: as, *Sibharo*.

### CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká*, 'moonlight,' *m* is substituted for *k*: as, *Chandimá*.

### ṚITWÁDISHU TO DAH. (7.)

In *ṛitu*, etc., *d* is substituted for *t*: as,

Udú, raadam, áado, ṇivvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjádó, sampadí [paḍivaddí<sup>1</sup>].

Ritu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvṛiti, 'rest'; ávṛiti, 'a surrounding'; samvṛiti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

### PRATISARAVETASAPATÁKÁSÚ DAH. (8.)

In these words, *d* is substituted for *t*: as,

Paḍisaro, veḍiso, paḍáá.

Pratisara, 'a servant';<sup>2</sup> vetasa, 'the ratan'; patáká, 'a flag.'

### VASATIBHARATAYOR HAH. (9.)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *h* is substituted for *t*: as, *Vasahí*, *bharaho*.

<sup>1</sup> This word ought not to belong to this Súra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

<sup>2</sup> As this change of *prati* to *paḍi* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Súra. The

## GARBHĪTE ṆAH. (10.)

In *garbhita*, 'pregnant,' *ṇ* is substituted for *t*: as, *Gabbhinam*.

## AIRÁVATE CHA. (11.)

In *airāvata*, 'Indra's elephant,' *ṇ* is substituted for *t*: as, *Erávano*.

## PRADÍPTAKADAMBADOHADESHU DO LAH. (12.)

In these words *l* is substituted for *d*: as,

Palittam, kalamvo, dohalo.<sup>1</sup>

Pradípta, 'kindled'; kadamba, 'the tree so called'; dohada, 'the longing of a pregnant woman.'

## GADGADE RAH. (13.)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

## SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *d*: as,

Éaraha, váraha, teraha.

Ekádaśa, 'eleven'; dvádaśa, 'twelve'; trayodaśa, 'thirteen.' But the *d* must be a 'single' letter [by Sūtra 1], or the rule will not apply; thus we find Chaudāha for Chaturdaśa, 'fourteen,' (by iii. 3, and iii. 50).

## PO VAH. (15.)

*V* is substituted for a single non-initial *p*: as,

Sávo, savaho, ulavo, uvasaggo.

Śápa, 'a curse'; śapatha, 'a curse'; ulapa, 'a kind of grass'; upasarga, 'a portent.'

From the use of *práyas*, ('generally,') [implied from Sūtra 2] we infer that this rule applies wherever there is no elision.

## ÁPÍDE MAH. (16.)

In the words *ápīda*, 'pressing,' *m* is substituted for *p*: as, *Ámelo* [cf. i., 19].

## UTTARÍYÁNÍYAYORJJO VÁ. (17.)

In the word *uttaríya*, and in words ending with the affix *aníya*, *jj* is substituted for *y*: as,

Uttaríam or uttaríjjam, ramaníam or ramaníjjam, bharaníam or bharaníjjam.

Uttaríya, 'an outer garment'; ramaníya, 'pleasing'; bharaníya, 'to be cherished.'

Prák. Sanj. reads in the Sút. *prati* for *pratisara*. Hema-chandra has a Sūtra, *Pratyádau dah*.

<sup>1</sup> Hema-chandra has also *dohalo*.

CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá*.

KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.<sup>1</sup>

TO DAH. (20).

*Ḍ* is substituted for a non-initial *t*: as,

*Ṇaḍo*, *viḍavo*.

*Nata*, 'an actor'; *viṭapa*, 'a branch.'

SATĀŚAKATAKAITABHESHU DHAH. (21).

In the words *satā*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kaitabha*, 'a demon,' *ḍh* is substituted for *t*: as, *Saḍhá*, *saadho*, *kedhavo* [cf. Sūtra 29].

SPHAṬIKE LAH. (22.)

In *sphaṭika*, 'crystal,' *ḷ* is substituted for *t*: as, *Phaliḥo* [cf. Sūt. 4].

DASYA CHA. (23).

*Ḍ* is substituted for a single non-initial *ḍ*: as,

*Dālimam*, *talāam*, *valahí*.

*Dādima*, 'a pomegranate'; *taḍāga*, 'a pond'; *vaḍabhi*, 'an awning, etc., on a palace.' Since *prāyas*, ('generally,') is implied from Sūtra 2, we infer that such forms as the following are also admissible: as, *dādīmam*, *vaḍīsam*, *nivīḍo*.

THO DHAH. (24.)

*Ḍh* is substituted for a single non-initial *ṭh*: as,

*Maḍham*, *jaḍharam*, *kaḍhoram*.

*Maṭha*,<sup>2</sup> 'a college'; *jaṭhara*, 'the belly'; *kaṭhora*, 'hard.'

ANKOṬHE LLAH. (25).

In *ankoṭha*, 'a plant,' *ḷl* is substituted for *ṭh*: as, *Ankollo*.

PHO BHAH. (26.)

*Bh* is substituted for a single non-initial *ph*: as,

*Sibhá*, *sebháliá*, *sabharí*, *sabhalam*.

*Śiphá*, 'a fibrous root'; *śepháliká*, 'a flower'; *śapharí*, 'a small fish'; *saphala*, 'fruitful.'

<sup>1</sup> *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

<sup>2</sup> Masc. in Sans.



## KHAGHATHADHABHĀM HAH. (27.)

*H* is substituted for the five consonants *kh*, *gh*, *th*, *dh*, *bh*, when single and non-initial; *kh*, muham, mehalá; *gh*, meho, jahanam; *th*, gáhá, savaho; *dh*, ráhá, vahiro; *bh*, sahá, rásaho.

Mukha, 'the face'; mekhalá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse': Rádhá, 'Krishna's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

*Práyah* being still implied [see Sút. 23], we also find such forms, as

Pakhalo, palanghano, adhíro, adhano, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upalabdhabháva, 'having the meaning understood.'

## PRATHAMAŚITHILANISHADHESHU DHAH. (28.)

In the words *prathama*, 'first'; *śithila*, 'loose'; *nishadha*, 'the name of a country,' *dh* is substituted for *th* and *dh*; as *Padhamo*, *sidhilo*, *nisadho*.

## KAITABHE VAH. (29.)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bh*, as *Kedhavo*.

## HARIDRĀDÍNĀM RO LAH. (30.)

In *haridrā*, etc., *l* is substituted for *r*: as

Haladdá, chalano, muhalo, jahitthilo, somálo,<sup>1</sup> kalunam, angulí, ingálo, chiládo, phalihá, phaliho.

Haridrā, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhiṣṭhira, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful'; anguri, 'a finger'; angára, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

## ĀDER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Súra 1 ends here.

*J* is substituted for an initial *y*: as,

Jatthí, jaso, jakkho.

Yashṭi, 'liquorice';<sup>2</sup> yaśas, 'glory' [*cf* iv. 18]; yaksha, 'a demigod.'

<sup>1</sup> This form is thus explained by the Prākṛita Sanj.:—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála*. W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somálo*.

<sup>2</sup> As *yashṭi* is also the subject of the next Súra, either there are two

## YASHTYĀM LAH. (32.)

In the word *yashti*, 'a stick,' *l* is substituted for *y* : as *Lat̥thi*.

## KIRĀTE CHAH. (33.)

In *kirāta*, 'a barbarian,' *ch* is substituted for the initial *k* : as, *Chilādo*.

## KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter : *Khujo*.

## DOLĀDAN̄DADAŚANESHU ḌAH. (35.)

In the words *dolā*, 'a litter'; *dan̄ḍa*, 'a staff'; *daśana*, 'a tooth,' *ḍ* is substituted for the initial letter : as, *Ḍolā*, *ḍan̄ḍo*, *ḍaṣaṇo*.

## PARUSHAPARIGHAPARIKHĀSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhā*, 'a moat,' *ph* is substituted for the initial letter : as, *Pharuso*, *phaliho*, *phaliḥā*.

## PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p* : as, *Phaṇaso*.

## VISINYĀM BHAH. (38.)

In the word *visinī*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisinī*. From the express mention of the feminine [*visinī*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

## MANMATHE VAH. (39.)

In the word *manmatha*, 'love,' *v* is substituted for the initial letter : as, *Vammaho*.

## LĀHALE ṆAH. (40.)

In the word *lāhala*,<sup>1</sup> *ṇ* is substituted for the initial letter : as *Ṇāhalo*.

## SHAṬŚĀVAKASAPTAPARṆĀNĀM CHHAH. (41.)

forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashti* in two MSS.; but Cf. Lass. Inst. p. 100. Lassen (p. 195) illustrates *lat̥thi* by the modern *lath*, 'a column': as, Firoze Lath.

<sup>1</sup> Two MSS. read *lohala*, 'made of iron,' for the unknown word *lāhala*; but as Hema-chandra [see note 4, Sūt. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prāk. Sanj.

In these words *chh* is substituted for the initial letter: as,

Chhatthí, chhammuho, chháva, chhattavanno.

Shashthí, 'the sixth day of the lunar fortnight'; shanmukha, 'Kártikeya';  
śávaka, 'a young animal'; saptaparna, 'a kind of tree.'

NO NAH SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* everywhere: as,

Naí, kṇaam, vaṇam, mānuso.

Nadí, 'a river'; kanaka, 'gold'; vachana, 'speech'; mānusha, 'human.'

ŚASHOH SAH. (43.)

*S* is everywhere substituted for *ś* and *sh*: as,

(*ś*) saddo, nisá, ankuso; (*sh*) sandho, vasaho, kasám.

Śabda, 'a sound'; nisá, 'night'; ankuśa, 'an elephant's hook'; sandha,  
'a cunuch'; vrishabha, 'a bull'; kasháya, 'brown.'

DAŚÁDISHU HAH. (44.)

In the words *daśa*, etc., *h* is substituted for *ś*: as,

Daha, cáraha, váraha, teraha.<sup>1</sup>

Daśa, 'ten'; ekádaśa, 'eleven'; dwádaśa, 'twelve'; trayodaśa, 'thirteen.'

[cf. ii. 14, for the change of *d* to *r*.]

SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *daśa* is optional: as,

Dahamuho, dasamuho; dahavalo, dasavalo; daharaho, dasaraho.

Daśamukha, 'a name of Rávana'; daśabala, 'a Banddha teacher'; Daśa-  
ratha, 'the name of a king.'

DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted<sup>2</sup> for *s*: as, *Diaho*.

SNUSHÁYÁM NHAH. (47.)

In the word *snushá*, 'a daughter-in-law,' *nh* is substituted for *sh*, as  
*Sonhá*.

<sup>1</sup> It may be worth while to trace the steps by which *trayodaśa* becomes *teraha*. By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

<sup>2</sup> Two MSS. make this rule optional (by continuing *vá* from S. 45), and add *diāso*, which is the usual form in the plays.

## SECTION THE THIRD.

## UPARILOPAH KAGADATADAPASHASĀM. (1.)

The eight consonants *k, g, ḍ, t, d, p, śh, s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sūtras 50, 51 of this Section.<sup>1</sup> Thus,

[*k.*] Bhattam, sitthao.

Bhakta, 'devoted'; sikhaka, 'bee's-wax' (neut.)

[*g.*] muddho, siniddho.

Mugdha, 'foolish'; snigdha, 'kind.'

[*ḍ*] Khaggo, sajjo.

Khadga, 'a sword'; shadja, 'the fourth note of the gamut.'

[*t.*] Uppalam, uppáo.

Utpala, 'a blue lotus'; utpáta, 'a portent.'

[*d.*] Muggo, muggaro.

Mudga, 'a kidney-bean'; mudgara, 'a hammer.'

[*p.*] sutto, pajjatto.

Supta, 'asleep'; paryápta, 'adequate.'

[*śh.*] gotthí, niṭṭhuro,

Goshthí, 'an assembly'; nishthura, 'harsh.'

[*s.*] Khaliyam, nehó.

Skhalita, 'stumbling'; sneha, 'love.'

## ADHO MANAYĀM. (2.)

The consonants *m, n*, and *y* are elided, when standing last in a conjunct,

<sup>1</sup> Sūtras 50, 51 are constantly required in carrying out the following Sūtras. Vararuchi's plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sūtras 1—8), then in other cases (Sūtras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sūtras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sūtra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sūtras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggí.

Sushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Naggio.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

### SARVATRA LAVARÁM. (3.)

The letters *l*, *v*,<sup>1</sup> *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*v.*] Loddhao, pikkam [*cf.* i. 3].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

### DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have

Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

### SARVAJNA-TULYESHU NAH. (5.)

In words like *sarvajna*, the *n* is elided: as,

Savvajjo, ingiajjo.

Sarvajña, 'omniscient'; ingitajña, 'knowing signs.'

This elision of *n* takes place in all words which are similarly derived from *jná*, 'to know.' [This explains the *tulya* of the Sūtra.]

### ŚMAŚRUŚMAŚANAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmaśána*, 'a cemetery,' is elided: as, *Massú*, *masānam*.

### MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhamno*.

### HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

<sup>1</sup> Or *b*, as there is no distinction between the two letters in Prākṛit.

Puvvaṇḥo, avaraṇḥo; kalhāram, alhādo; vamaṇḥo.

Púrvāhṇa, 'fore-noon'; aparāhṇa, 'afternoon'; kahlāra, 'the white water-lily'; āhlāda, 'joy'; brāhmaṇa, 'a brāhmaṇ.' nka-12

YUKTASYA. (9.)

This is an *adhikāra* [cf. i. 1] and is implied in the succeeding Sūtras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Atthi* for *asthi* (by Sūtra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pān. viii. 2, 23.

SHTASYA THAH. (10.)

*Th* is substituted for the conjunct *shṭ*: as,

Latthi, ditthi.

Yashti, 'a stick'; drishti, 'sight.'

ASTHINI. (11.)

In the word *asthi*, 'a bone,' *th* is substituted for the conjunct: as, *Atthi*.

STASYA THAH. (12.)

*Th* is substituted for *st*. This Sūtra revokes Sūtra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuī, thavao, kotthuhō.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Krishṇa's jewel.' fals

NA STAMBE. (13.)

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [*i.e.* the *s* is elided by iii. 1].

STAMBHE KHAH. (14.)

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambho*.

STHĀNĀVAHARE. (15.)

In the word *sthānu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Khānu*. Why do we make this exception? When it signifies Śiva, it is *thānu* (by S. 12).

SPHOTAKE. (16.)

In the word *spḥoṭaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Khoṭao*. spḥoṭ



## RYAŚAYYĀBHIMANYUSHU JAH. (17.)

*J* is substituted for the conjunct *ry*, and also for the conjunct in the two words *śayyā* and *abhimanyu* : as,

Kajjam, sejǵá, ahimajǵú.

Kārya, 'to be done'; śayyā, 'a bed'; abhimanyu, 'Arjuna's son.'

## TÚRYADHAIRYASAUNDARYĀŚCHARYAPARYANTESHU RAH. (18).

In these words *r* is substituted for the conjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Túram, dhíram [cf. i. 39], sunderam, achehheram, perantam.

Túrya, 'a musical instrument'; dhairya, 'firmness'; saundarya, 'beauty'; áscharya, 'wonderful'; paryanta, 'limit.'

## SÚRYE VĀ. (19).

In the word *súrya*, 'the sun,' *r* is optionally substituted for *ry* : as, *Súro*, or else by S. 17, *suǵo*.

## CHAURYASAMESHU RIAM. (20).

In words like *chaurya*, *riam* is substituted for *ry* ; as,

Choriam, soriam, víriam.

Chaurya, 'theft'; śaurya, 'heroism'; vírya, 'heroism.'

From the use of the phrase 'like' in the Súra, this is a class, which can only be determined by authority [cf. i. 2].

## PARYASTAPARYĀṆASAUKUMÁRYESHU LAH. (21).

In the words *paryasta*, 'fallen'; *paryāṇa*, 'a saddle'; *saukumárya*, 'youthfulness,' *l* is substituted for *ry* : as, *Pallattkam*, *pallāṇam*, *soamallam*.<sup>1</sup>

## RTASYA TAH. (22).

*T* is substituted for *rt* : as,

Kevatǵao, natǵao, natǵái.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakí, 'an actress.'

## PATTANE. (23).

*T* is also substituted for the conjunct in *pattana*, 'a town : ' as *Paṭṭaṇam*.

<sup>1</sup> We may here retrace the steps by which *saukumdryam* becomes *soamallam*. By i. 22, 41, it becomes *soamáryam* (the *k* being elided by ii. 2); the present Súra, with iii. 50, gives *ll* for *ry*, and the *á* is shortened before the conjunct by i. 10 [see note, p. 109].

## NA DHÚRTÁDISHU. (24).

*T* is not substituted for *rt* in the class *dhúrta*, etc. Thus we have

Dhutto, kittí, vattamánam, vattá, ávatto, samvattao, nivattao, vattiá, atto, kattarí, muttí, (*r* being elided in these words by iii. 3).

Dhúrta, 'a gamester'; kírti, 'fame'; vartamána, 'existing'; vártá, 'tidings'; ávarta, 'a whirlpool'; samvartaka, 'Baladeva'; nivartaka, 're-turning'; vartiká, 'a wick'; ártá, 'pained'; kartarí, 'a knife'; múrti, 'form.'

## GARTE DAH. (25).

In the word *garta*, 'a hole,' *ḍ* is substituted for *rt*: as, *Gaddo*.

## GARDABHASAMMARDAVITARDIVICHHARDISHU RDASYA (26).

In the words *gardabha*, 'smell'; *sammarda*, 'trampling'; *vitardi*, 'a covered terrace'; *vichhardi*, 'a fine building' (?), *ḍ* is substituted for *rd*: as, *Gaddaho*, *sammadḍo*, *viaddi*, *vichhaddi*.

## TYATHYADYÁM CHACHHAJÁH. (27).

*Ch*, *chh*, *j*, are respectively substituted for *ty*, *thy*, *dy*: as,

[*ty*.] Níchcham, pachchakkham.

Nitya, 'constant'; pratyaksha, 'perceptible.'

[*thy*.] Rachehhá, michchhá, pachchham.

Rathyá, 'a road'; mithyá, 'falsely'; pathya, 'proper.'

[*dy*.] Vijjá, vejjam.

Vidyá, 'knowledge'; vaidya, 'medical.'

## DHYAHYOR JHAH. (28).

*Jh* is substituted for *dhy* and *hy*: as,

[*dhy*.] Majjham, ajjháo.

Madhya, 'middle'; adhyáya, 'a chapter.'

[*hy*.] Vajjhao, gujjhao.

Váhyaka, 'external'; guhyaka, 'secret.'

## SHKASKAKSHÁM KHAH. (29).

*Kh* is substituted for *shk*, *sk*, and *ksh*: as,

[*shk*.] Mukkham, pokkharo.

Mushka, 'a heap,' (masc.); pushkara, 'a lake.'

[*sk*.] Khando, khandho.

Skanda, 'Skanda'; skandha, 'the shoulder.'

[*ksh*.] Khado, jakkho.

Kshata, 'wounded'; yaksha, 'a demigod.'

## AKSHYÁDISHU CHHAH. (30).

In *akshi*, etc., *chh* is substituted for *ksh*: as,

Achchhí, laechhí, chhuppo, chhíram, chhuddho, uchchhitto, sariechham, uchchhú, uchchhá, chháram, riechho, machchhiá, chhuam, chhuram, chhet-tam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmi, 'beauty'; kshuppa, 'bruised'; kshíra, 'milk'; kshubbha, 'agitated'; utkshipta, 'tossed up'; sadriksha, 'like'; ikshu, 'the cane' [cf. i. 15]; ukshan, 'an ox'; kshára, 'black salt'; riksha, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

## KSHAMÁVRIKSHAKSHANESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vriksha*, 'a tree'; *kshana*, 'a moment, a feast,' *chh* is optionally substituted for *ksh*: as, *Chhamá* or *khamá*; *vachchho* or *rukkho*; *chhanam* or *khanam*. It should be observed<sup>1</sup> that the *chh* is used in *vriksha* when *a* is substituted for *ri* [cf. i. 32], and in *kshana* when it signifies 'a feast.'

## SHMAPAKSHMAVISMAYESHU MHAH. (32).

*Mh* is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Grishma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

## HNASNASHNAKSHÑASÑÁM ÑHAH. (33).

*Ñh* is substituted for *hn*, *sn*, *shñ*, *kshñ*, and *sn*: thus,

[*hn*.] Vañhí, jañhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn*.] Ñháñam, pañhudam.

Snána, 'bathing'; prasnuta, 'flowing.'

[*shñ*.] Viñhú, kañho.

Vishnu, 'Vishnu'; kñishna, 'Kñishna' [iii. 61].

[*kshñ*.] Sañham, tiñham.

Slakshna, 'small'; tikshna, 'sharp.'

<sup>1</sup> Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, i.e., à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[śm.] Pañho, sinho.

Praśna, 'a question'; śisna, 'penis.'

CHIHNE NDIAH. (34).

In the word *chihna*, 'a mark,' *ndh* is substituted for the conjunct: as, *Chindhāma*.

SHPASYA PHAH. (35).

*Ph* is substituted for *shp*: as,

Puppham, sappham, nippháa.

Pushpa, 'a flower'; śashpa, 'young grass'; nishpáya, 'without water.'

SPASYA SARVATRA STHITASYA. (36).

*Ph* is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

Phanso [cf. iv. 15], phandanam.

Sparśa, 'touch'; spandana, 'a throbbing.'

SI CHA. (37).

*Si* is also sometimes substituted for *sp*: as, *Paḍisiddhi* for *pratisparddhi*, 'a rival' [cf. i. 2].

VÁSHPE ÁŚRUṆI HAH. (38).

*H* is substituted for *shp* in the word *váshpa*, when it signifies, 'a tear': as *Váho*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *vappho* (in accordance with S. 35).

KÁRSHÁPAṆE (39.)

In the word *kárshápaṇa*, 'a certain weight,' *h* is substituted for the conjunct: as, *Káhávaṇo*.

ŚCHATSAPSÁM CHHAH. (40).

*Chh* is substituted for the conjuncts *śch*, *ts*, and *ps*: thus,

[śch.] Pačchhimam, ačchheram; [ts.] vachchho, vachchharo; [ps.] lichchhá, juguchchhá.

Paśchima, 'western'; áścharya, 'wonderful'; vatsa, 'a calf'; vatsara, 'a year'; lipsá, 'desire'; jugupsá, 'censure.'

VRÍŚCHIKE NCHHAH. (41).

In the word *vríśchika*, 'a scorpion,' *nehh* is substituted for *śch*: as, *Vinchhuo* (cf. i. 15).

NOTSUKOTSAVAYOH (42).

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden: we have therefore *Ussuo* and *ussaro* (by iii. 1, 50).

**NMO MAH.** (43.)

*M* is substituted for *nm*, although (by S. 2) *m* is properly elided when it is the second member of a conjunct: as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [*cf.* ii. 39.]

**MNAJNAPANCHÁŚATPANCHADAŚESHU NAH.** (44.)

*N* is substituted for *mn* and *jñ*, and for the conjunct in the words *pancháśat* and *panchadaśa*: as,

Pajjunno, janno, vinñānam, paññásá, paññaraho.

Pradyumna, 'Kāma'; yajna, 'a sacrifice'; vijñāna, 'knowledge'; pancháśat, 'fifty'; panchadaśa, 'fifteenth.'

**TÁLAVRINTE NTAH.** (45.)

In the word *tálavrinta*, 'a fan,' *ñt* is substituted for the conjunct: as, *Tálaventaam*.

**BHINDIPÁLE NDAH.** (46.)

In the word *bhindipála*, 'a dart,' *ñd* is substituted for the conjunct: as, *Bhindiválo*.

**VIHWALE BHAHAU VÁ.** (47.)

In the word *vihwala*, 'agitated,' *bh* and *h* are optionally substituted for the conjunct: as, *Vebbhalo*, *vihalo* [for the *e* of the first form see i. 12].

**ÁTMANI PAH.** (48.)

In the word *átman*, 'self,' *p* is substituted for the conjunct: as, *Appá*.

**KMASYA.** (49.)

*P* is substituted for the conjunct *km*: as,

Ruppam, ruppini.

Rukma, 'gold'; Rukmini, 'Lakshmí.'

The Commentator remarks that this and the preceding Sūtra (which might otherwise have been united) are separated, because the latter of the two (S. 49) is absolute, while the former (S. 48) is only partially applicable, as *átman* admits of another form [see v. 45] besides *appá*.

**ŚESHÁDEŚAYOR DWITWAM ANÁDAU.** (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision :

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution :

Laṭṭhī, diṭṭhī, haṭṭho.

Yasṭī, 'a stick'; drisṭī, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliām, khambho, thavao.

Skhalita, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

#### VARGESHU YUJAH PŪRVĀH. (51.)

When the doubling enjoined by the previous Sūtra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class),<sup>1</sup> it is to be doubled by prefixing its own non-aspirate : in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision :

Vakkhānam, aggho, muchchhá, nijjharo, luddho, nibbharo.

Vyākhyāna, 'explanation'; argha, 'oblation'; murchchá, 'fainting'; nirjharā, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution :

Diṭṭhī, laṭṭhī, vachchho, vipphariso, niṭṭhāro, jakkho, lachchhī, aṭṭhī, puppham.

Drisṭī, 'sight'; yasṭī, 'a stick'; vakshas, 'the breast' [cf. iv. 18]; visparśa, 'touch'; nistāra, 'crossing'; yaksha, 'a demigod'; lakshmi, 'beauty'; asthī, 'a bone'; pushpa, 'a flower.'

#### NĪDĀDISHU. (52.)

In the words *nīda*, etc., the medial letter is doubled, although it is not a conjunct : as,

Neddam [for the *e* see i. 19], sottam, pemmam, váhittam, ujjuo, jannaao, jovvaṇam.

<sup>1</sup> The Prákrīta Sarvaswa explains *yuj*, 'Yug iti samánám dwitíyachaturthádínám sanjñá.'



Ñīda, 'a nest'; srota, 'a river'; preman, 'affection'; vyáhrīta, 'pronounced'; řiju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

### ÁMRATÁMRAYOR BAH. (53.)

In the words *ámra*, 'the mango,' and *támra*, 'copper,' *b* is employed in the doubling enjoined by Súra 50 : as *Ambam*, *tambam*.<sup>1</sup>

### NA RAHOH. (54.)

*R* and *h* are never doubled : as,

Dhíram, túram [iii. 18], jīhá [i. 17, iii. 3], váho [iii. 38].

Dhairya, 'firmness'; túrya, 'a musical instrument'; jīhwá, 'a tongue'; váshpa, 'a tear.'

### ÁÑO JNASYA. (55.)

When *jñ* is preceded by the preposition *á*, its substitute *ñ* (by Súra 44) is not doubled : as, *Áná*, *ánattí*, for *Ájná*, *ájñapti*, 'an order.' Why, "when preceded by *á*" ? In *Sanñá* for *Sanjñá*, 'a name,' the rule does not hold.<sup>2</sup>

### [NA VINDUPARE.] (56.)

A letter, which immediately follows *anuswára*, is not doubled : as, *Saukanto*, *sanjhá*, for *Sankránta*, 'gone'; *sandhyá*, 'twilight.' The *k* and *jñ* would otherwise have been doubled by Sútras 3, 28, 50.

### SAMÁSE VÁ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution : as,

*Ñaiggámo* or *ñāgámo*; *kusumappaaro* or *kusumapaaro*; *devatthuí* or *devathuí*; *āñálakkhambo* or *āñálakhambo*.

*Nadígráma*, 'a village by a river'; *kusumaprakara*, 'a nosegay'; *devastuti*,

<sup>1</sup> For this difficult Súra, *cf.* the Var. Lect. Four of the MSS. of Vararuchi read *avram*, etc.; two seem to read as above, which is clearly supported by Hema-ch., the Prák. Sarvaswa, Prák. Sanjiv., and Sanksh. Sára. If it be correct, I suppose the successive changes are *amam* [by iii. 3], then [by iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amvam*. The only other way of explaining it seems to be by reading *amvram*, i.e., the *v* is substituted for the *r* and then doubled.

<sup>2</sup> This instance is not a good one, if the next Sút. be genuine, which forbids the doubling of the *ñ* after the anusw. of *san*. Probably this led to the var. lect., *vinñattí* = *vinñapti*.

'praise of the gods'; álánastambha, 'an elephant's post' [for this, *cf.* iii. 14, and iv. 29].

### SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional : as,

Sevvá, sevá; ekkam, eam; ñakkho, ñaho; devvam, daïvam; asivvam, asivam; tellokkam, teloam; nihitto, ñihio; tuñhikko, tuñhio; kaññiáro, kañiáro; diggham, dīham; rattī, ráí; dukkhio, duhio; asso, aso<sup>1</sup>; issaro, ísaro; vissáso, víśáso; ñissáso, nísáso; rassí, rasí; mitto, mio; pusso, puso.

Sevá, 'service'; eka, 'one'; nakha, 'a nail'; daiva, 'fate'; aśiva, 'unlucky'; trailokya, 'the three worlds'; nihita, 'entrusted'; túshṇika, 'silent'; karnikára, 'the tree so called'; dīrgha, 'long'; rátri, 'the night'; duhkṣhita, 'wretched'; aśwa, 'a horse'; íśwara, 'God'; víśwása, 'confidence'; níśwása, 'a sigh'; raśmi, 'a ray'; mitra, 'friendly'; pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways; in words like *sevá*, there would have been no occasion for the doubling, except for this rule; in words like *dīrgha*, the doubling is already enjoined by other rules [*e.g.* iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.<sup>2</sup>

### VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sūtras. *Yuktasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sūtras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

### KLISHTAŚLISHTARATNĀKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klišṭa*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:<sup>3</sup> as,

<sup>1</sup> I should prefer *áso* [*cf.* i. 2], though the MSS. and the Pr. Sanj. have *aso*.

<sup>2</sup> For this rule, *cf.* Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

<sup>3</sup> At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna*, *ratana*, and then (by ii. 2) *raana*; and in S. 65, *padma*, *paduma*, and finally *pauma*.

Kilitṭham, silitṭham, raṇam, kiríá, sárango (or in its crude form 'sáranga'.)  
 Klisṭa, 'distressed'; ślisṭa, 'embraced'; ratna, 'a gem'; kriyá, 'an  
 action'; sárnga, 'horny.'

#### KṚISHṆE VÁ. (61.)

In the word *kṛishṇa*, the separation of the conjunct *shn* is optional: in  
 the case of separation, the vowel must be supplied as before; here, how-  
 ever, the option is definitely restricted; for the separation is imperative,  
 when *kṛishṇa* means 'black,' as *kaṣaṇo*; but is forbidden when it means  
 "Vishṇu," as *kaṇho* [iii. 33].

#### IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHAR- SHÁRHAGARHESHU. (62.)

In the following words the conjunct is divided, and the first consonant  
 suffers vocalisation as before; but the inserted vowel is *i*, and not the original  
 vowel.

Sirí, hirí, kiríto, kilanto, kilesa, milánam, siviṇo, phariso, hariso, ariho,  
 gariho.

Śrí, 'beauty'; hrí, 'shame'; kríta, 'bought'; klánta, 'wearied'; kleśa,  
 'distress'; mlána, 'withered'; swapna, 'sleep'; sparśa, 'touch'; harsha, 'joy';  
 arha, 'worthy'; garha, 'a censorer.'

#### AH KSHMÁŚLÁGHAYOH. (63.)

In the words *kshmd*, 'the earth,' and *ślāghá*, 'praise,' the conjunct is  
 divided as before, but the first consonant is sounded with *a*: as, *Khamá*,  
*saldhá*.

#### SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunct is optional, but  
 when it does take place, the first consonant is sounded with *a*, as in the  
 preceding Sūtra: as, *Saneho*, *neho*. [For the second form, cf. iii. i.]

#### UH PADMATANVÍSAMESHU. (65.)

In *padma*, 'a lotus,' and words like *tanvī* (fem. of *tanu*, 'slender,') such as  
*laghvī* (fem. of *laghu*, 'light') etc., the conjunct is divided, and the first  
 consonant is sounded with *u* instead of the original vowel: as, *Paṁmam*,  
*tanuī*, *lahuī*.

#### JYÁYÁM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunct is divided, and the first consonant is  
 sounded with *i*, instead of the original vowel: as, *Jid*.

## SECTION THE FOURTH.

## SANDHÁV ACHÁM AJLOPAVÍŚESHÁ BAHULAM. (1.)

*Ach* is here of course the *pratyāhāra*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

## 1. Various kinds of vowels: as,

Jaūnaadam, jaūnādam; naissotto, naísotto; vahumuham, vahúmuham; kannaūram, kannaúram; siroveanā, siraveanā; piāpiām, piāpiam; siāsiam, siāsiam; savomuo, savomúo; saroruhām, sararuhām.

Yamunātata, 'the bank of the Jumná'; nadisrotas, 'the river-stream'; vadhúmukha, 'having a woman's face'; karnapúra, 'the mimosa śirisha'; śirovedanā, 'a pain in the head'; pítápíta, 'drunk and not drunk'; sitāsita, 'white and black'; saroruha, 'a lotus.'

## 2. Various kinds of elision: as,

Rāaūlam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávadaṇam, páavaḍaṇam [viii. 51]; kumbháro, kumbhaáro; pavanuddhaam, pavanoddhaam.

Rájakula, 'a royal family'; tavárdha, 'half of thee'; mamárdha, 'half of me'; pádapatana, 'prostration at any one's feet'; kumbhakára, 'a potter'; pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or 'variously,' in the Súra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakshana* or Súra.<sup>1</sup>

<sup>1</sup> The Comm. of this Súra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Súra in its

## UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided: as, *Umbaram*.

## KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided: as, *Kálsam*, *kálásam*.

## BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided: as, *Bhānam*, *bhāṇam*.

## YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided: as,

Já, jáva; tá, táva; párao, páráva; anuttanta, anuvattanta; jám, jívam; eam, evam; ea, eva; kualaam, kuvalaam.

Yávat, 'how far'; távat, 'so far'; párávata, 'a dove'; anuvartamāna, 'following'; jívita, 'life'; evam, eva, 'so'; kuvalaya, 'a blue lotus,' etc.

## ANTYASYA HALAH. (6.)

The 'option' of the preceding sūtras ends here. A final consonant is always elided: as,

Jaso [cf. iv. 18, 19], ṇaham, saro, kammo, jáva, táva.

Yaśas, 'glory'; nabhas, 'the sky'; saras, 'a lake'; karman, 'a deed'; yávat, 'how far'; távat, 'so far.'

Comm. on other Sūtras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prākṛit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodaśa*, and trace the successive changes by which Vararuchi brings out the Prākṛit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha*; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prāk. Sanj. Bhāmaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *á*, *í*, and *ú* are optionally shortened in composition [cf. Lass., p. 290], as in *vahumuham* or *vahūmuham*, etc.; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *sīro-* or *sīra-veaṇá*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sūt. 3, *dirghakraswau mithovṛittau*.) The forms in line 7 of the Sans. text, *piápiam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,



STRIYĀM ĀT. (7.)

Ā is substituted for the final consonant of a feminine word : as,

Sariá, padiváá, váá.

Sarit, 'a river'; pratipad, 'the first day of a lunar fortnight'; vách, 'speech.'

RO RĀ. (8.)

Rā is substituted for a final *r*, in a feminine word : as,

Dhurá, girá.

Dhur, 'the carriage-pole'; gir, 'speech.'

NA VIDYUTI. (9.)

Ā is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7), but although a feminine noun ending in a consonant, it follows Sútra 6, and becomes *Vijjú*.

ŚARADO DAH. (10.)

*Da* is substituted for the final *d* of *śarad*, 'autumn,' and thus we find *Sarado* [for its gender, cf. S. 18].

DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *dīś*, 'a region,' and *právrish*, 'the rainy season': as, *Disá*, *páuso* (for the change in gender, cf. S. 18; *dīś* continues feminine as before<sup>1</sup>).

if we correct it to *śarvāmṛita*, but the two Prák. forms still need some correction. In lines 9, 10, if we make the corrections *pá-páavadanam*, and add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW as given in the text, and their Sans. explanations as given in the var. lect. The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1 as a new Sútra, but I prefer taking it as an additional observation of the Comment. to explain such a form as *pavanoddhaam*. *Paravoddhaam* would have been equally correct, but not *pavanaddhaam*; as the elision before a conjunct (where it takes place at all), must be that of the former vowel. Similarly in the Bhaṭṭi-Kāvya, vol. ii. p. 114, on the word *ravottunga*, the Schol. remarks that although by the rule '*lopo 'chah*,' which enjoins the elision of the preceding vowel, when a second follows, it should be *ravuttunga*, still by the influence of the *bahula*, the elision is not absolute [*Atrayadyapi prākṛite 'lopo 'cha' ityanena achi paro acho lope ravuttungeti syát, tathápi bahuládhikárán násti lopah*].

<sup>1</sup> 'Id tantum vult regula, non dicendum esse *diká* et *právrítá*.' Lass. Inst.



MO VINDUH. (12.)

Anuswára is substituted for a final *m* : as, *Achekham, vachekham, bhaddam, aggim*, etc.<sup>1</sup>

ACHI MAŚCHA. (13.)

When a vowel immediately follows, *m* may optionally remain; or, in other words, Sandhi in this case is allowed : as, *Phalam avaharāi* or *phalam-araharāi*, 'he gathers fruit.'

NANOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*<sup>2</sup> (as we infer from the preceding Sút.): as,

Anso or anso, kanso or kamso, vanchanám or vamchanám, vinjho or vimjho.

Ansa, 'a part'; kansa, 'the name of a king'; vanchaníya, 'to be tricked'; vindhya, 'the Vindhya mountains' (vinjha = vindhya, by iii. 28).

VAKRÁDISHU. (15.)

In *vakra*, etc. Anuswára is inserted as an augment : as,

Vankam, tansam, hanso, ansú,<sup>3</sup> mansú, guṇṭhí, mantham, maṇansiní, dansanam, phanso, vanṇo, paḍinsudam, anso, ahimunko.

Vakra, 'crooked'; tryasra, 'a triangle'; hraswa, 'short'; áśru, 'a tear'; śmaśru, 'a beard'; grishṭi, 'a cow with one calf'; masta, 'the head'; manasviní, 'a wise woman'; darśana, 'sight'; sparśa, 'touch'; varṇa, 'a colour'; pratiśruta, 'promised'; áśwa, 'a horse'; abhimukta, 'released,' etc.

MÁNSÁDISHU VÁ. (16.)

In such words as *mánṣa*, etc., the use of Anuswára is optional : as,

<sup>1</sup> As this and the two following rules merely refer to Prákrit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

<sup>2</sup> There can be little doubt that this addition of Bhámaha's is wrong; the Prák. Sanj. (though corrupt) is silent about it; Hema-chandra's corresponding Sút. [i. 24], is '*Nananano ryanjane. Na na na na ityeteshám sthāne, ryanjane pare, anuswáro bhavati.*' In the ex. *ansa* and *kansa*, Bhámaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

<sup>3</sup> For this masculine form of *áśru*, cf. Williams' Śák. p. 165, where Bochtlingk's correction [Śák. p. 217] is adopted.

Mansam, māsam; kham, kaha; nūnam, nūṇa; tahim, tahi (vi. 7); āsum, āsu.<sup>1</sup>

Mānsa, 'flesh'; katham, 'how'; nūnam, 'certainly'; tasmin, 'in that'; āsu, fem. loc. plural of *idam*, 'this.'

There is no definite class of words, such as *mānsa*, etc.; but wherever, through fear of violating the metre, Anuswāra is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

#### YAYI TADVARGĀNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyāhāra yay*), Anuswāra may optionally become the nasal of the class to which the letter belongs: as, *Saṅkā*, *saṅkho*, *an̄ko*, *aṅgam*, *sāṅcharā*, *sāṅdho*, etc.; or we may use the option of the rule, and say *pankam*, *vindū*, *sankā*, etc. 'Why do we use the *pratyāhāra yay* in the Sūtra?' That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use Anuswāra.

#### NASĀNTAPRĀVṚṬSĀRADAH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *prāvṛṣh* and *śaraḍ*, are to be used in the masculine gender (the final *n* and *s* being elided by Sūt. 6): as, Kammo, jammo, vammo.

Karman, 'a deed'; janman, 'birth'; varman, 'armour.'

Jaso, tamo, saro.

Yaśas, 'glory'; tamas, 'darkness'; saras, 'a lake.'

Pāuso, sarado.

Prāvṛṣh, 'the rainy season' [*ef. iv. 11*]; śaraḍ, 'the autumn' [*ef. iv. 10*].

#### NA ŚIRONABHASĪ. (19.)

Śiras, 'the head,' and nabhas, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have Śiraṃ and naham.

#### PRISHTHĀKSHIPRĀŚNĀH STRIYĀM VĀ. (20.)

The three words *prishṭha*, 'the back'; *akshi*, 'the eye'; and *prāśna*, 'a

<sup>1</sup> *Āsum* *dsu* are conjectural. This Sūtra is considered also to apply to the anuswāra, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *vachchhehim* or *-hi*, *vachchhesu* or *-sum*, *vandī* or *-dīm*.

question,' may be optionally used in the feminine gender: as, *Putthi* or *puttham*, *achchhi* or *achchham*, *pañhá* or *pañho*.

### ODAVÁPAYOH. (21.)

*O* is optionally substituted for the prepositions *ava* and *apa*, when in composition: as,

Oháso or avaháso, osáriam or avasáriam.

Avahása, 'laughter'; apasárita, 'gone out.'

### TALTWAYOR DÁTTANAU. (22.)

*Dá* and *ttana* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskrit to form abstract nouns): as,

Piṇadá, piṇattanam, múḍhadá, múḍhattanam.

Pinatá, pinatwa, 'fatness'; múḍhatá, múḍhatwa, 'folly.'

### KTWA ÚNAH.<sup>1</sup> (23.)

*Úna* is substituted for *ktwá* (the affix of the indeclinable past participle): as,

Gheúṇa, soúṇa, káúṇa, dáúṇa.

Grihítwá, 'having seized'; śrutwá, 'having heard'; kṛitwá, 'having made'; datwá, 'having given.'

### TRĪṆA IRAH ŚÍLE. (24.)

*Íra* is substituted for the affix *trīn*,<sup>2</sup> signifying *śíla*, 'habits,' or 'disposition': as,

Bhamiro, hasiro.

Bhramaṇasíla or bhramitṛi, 'fond of wandering'; hasanaśíla or hasitṛi, 'fond of laughing.'

### ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

*Álu*, *illa*, *ulla*, *ála*, *vanta*,<sup>3</sup> *inta* are substituted for *matup*, the affix signifying 'possession.'

Ísálu, niddálu; viárilla, máláilla; viárulla; dhaṇála, saddála; dhaṇavanta, jovanavanta; rosáinta, pápáinta.

Írshávat, 'envious'; nidrávat, 'sleepy'; vikárvat, 'changed'; málávat,

<sup>1</sup> The Pr. Sanj. gives this Sút. as *ktwá tūnah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367, and *infra*, viii. 55.

<sup>2</sup> Cf. Pán. iii. 2. 134 and 135.

<sup>3</sup> Written *vandu* in Śák., Williams, p. 38, 1; cf. Bochtlingk, note p. 166.

<sup>4</sup> Cf. Lass. pp. 289, 290.

'having a garland'; dhanavat, 'wealthy'; śabdavat, 'sounding'; yauvanavat, 'youthful'; roshavat, 'angry'; prāṇavat, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes<sup>1</sup> we find *á* instead of *matup*, and sometimes *manta*: as *hanumá* or *hanumanta* for *hanumat*, 'the monkey-chief'; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaiśhikāh* (cf. Pāṇ. iv. 2, 92), as *purilla* for *paurastya* (a derivative with the affix *tyak*, Pāṇ. iv. 2, 98), 'produced in the east'; *appulla* for *ātmiya* (a derivative with the affix *chha*, Pāṇ. iv. 2, 114) 'belonging to one's self.'

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Pāṇ. v., 2, 39), we should use *keddaha*, etc.: as,

Keddaha, kettia; jeddaha, jettia; teddaha, tettia; eddaha, ettia.

Kiyat, 'how much'; yávat (explained by Pāṇini as 'yat parimāṇam asya') 'as much as'; távat, 'so much'; etávat, 'thus much.'

Others add *huttam* as a substitute for the affix *kṛitwas*, (Pāṇ. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saahuttam* for *śatakṛitwas*, 'a hundred times'; *sahassahuttam* for *sahasra-kṛitwas*, 'a thousand times.'

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, 'a bee.'<sup>2</sup>]

#### VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pīta*, 'yellow,' without altering their meaning: as, *Vijjū* or *vijjūli*; *pīam* or *pīalam*.

#### [VRINDE VO RAH.] (27.)

In the word *vrinda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *Trandam* or *vandam*.

#### KARENṼÁM RAṆOH STHITIPARIVṚTTHI. (28.)

In the word *kareṇu*, 'a female elephant,' the *r* and *ṇ* are transposed: as,

<sup>1</sup> For this passage, see App. B.

<sup>2</sup> See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *játan* appears to be corrupt; cf. the corresponding rules in Hema-ch. and the Prák. Sanj.

*Kaṇerá*. From the express mention of the feminine, we infer that the rule does not hold in the masculine: as, *kaṇeṇú*, 'a male elephant.'

### ÁLÁNE LANOH. (29.)

In the word *álána*, 'an elephant's post,' the *l* and *n* are transposed (of course, as before, without their vowels): as *Áṇḍalakhambo* for *áḍnastambha* [cf. iii. 57].

### VRIHASPATAU VAHOR BHAAU. (30.)

In the word *vrihaspati*, 'the regent of the planet Jupiter,' *bh* and *a* are respectively substituted for *v* and *h*: as, *Bhaapphai* [cf. iii. 36].

### MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, 'dirty,' *i* and *l* are optionally substituted for *li* and *n* respectively: as, *maĩlam* or *malĩnam*.

### GRIHE GHARO 'PATAU. (32.)

*Ghara* is used in the sense of *griha*, 'a house,' except when it is followed by *pati*, 'a master': as *gharam*, 'a house.' 'Why do we make this exception?' Because we have *gaharai* for *grihapati*, 'a householder.'

### DÁDHÁDAYO BAHULAM. (33.)

The class of words called *dádhá*, etc., are irregularly used instead of the class *danshtṛá*, etc.: as,

*Dádhá*, *danshtṛá*, 'a tooth'; *eṇhim*, *idánim*, 'now'; *dhía*<sup>1</sup> or *dhúdá*, *duhitá*, 'a daughter'; *chátuliam*, *cháturya*, 'dexterity'; *maṇḍúro*, *maṇḍúka*, 'a frog'; *ghare nihitam* [iv. 32], *grihe nihitam*, 'deposited in the house'; *kandoṭṭo*,<sup>2</sup> *utpala*, 'a blue lotus'; *golá*, *godávare*, 'the river Godávare'; *niḍálam*,<sup>3</sup> *laláṭa*, 'the forehead'; *bhumaá*, *bhú*, 'the earth'; *veluriam*, *vaidúrya*, 'lapis lazuli'; *avahovásam*, *ubhayapárśwa*, 'both sides'; *maíndo* or *maándo*,<sup>4</sup> *chúta*, 'a mango tree.'

The word *ádi* in the Súra is used in the sense of 'similitude' or 'class'; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.<sup>5</sup>

<sup>1</sup> *Dhídá* is a Sans. word, see Lex.; cf. also Hindúst. *دھیا* *dhiyá*.

<sup>2</sup> Cf. Sans. *kandoṭa*.

<sup>3</sup> Cf. Sans. *niṭála*.

<sup>4</sup> Cf. Sans. *mákanda*.

<sup>5</sup> As might be expected, the MSS. differ very much in several of the Prakrit ex. of this Súra: cf. var. lect.



## SECTION THE FIFTH.

## ON DECLENSION.

## ATA OT SOH. (1.)

*O* is substituted for *su*, the affix of the nom. sing., after a word ending in *a* : as,

Vachchho, vasaho, puriso.

Vṛikshas, 'a tree'; vṛishabhas, 'a bull'; purushas, 'a man.' [The *a* is considered to be elided by iv. 1.<sup>1</sup>]

## JAŚŚASOR LOPAH. (2.)

*Jas* and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a* : as *vachchhá sohanti* for *vṛiksháh śobhante*, 'The trees are beautiful.' Here the vowel *a* is lengthened by Sūtra 11, and then the affix *jas* is elided. *Vachche niachchhaha* for *vṛikshán niyachchhata*,<sup>2</sup> 'Bring the trees.' Here the final *a* becomes *e* by Sūt. 12, and then the affix *śas* is elided.

ATO 'MAH.<sup>3</sup> (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a* : as, *Vachchham pekkhaï*, for *vṛiksham prekshate*, 'He sees a tree.' For the anuswára, see iv. 12.

## TÁMOR NAH. (4.)

After words ending in *a*, *na* is substituted for *tá* and *ám*, the affixes of the instrumental singular, and the genitive plural : as, *Vachchhena*, *vachchhána*,<sup>4</sup> for *vṛikshena*, 'by a tree,' *vṛikshánám*, 'of trees.' The *e* of the former word is caused by Sūt. 12; the long vowel of the latter by Sūt. 11.

<sup>1</sup> So the Prák. Sanj. ; cf. the addition in D noticed in the Var. Lect.

<sup>2</sup> Such is the interpr. of the MSS. ; but cf. viii. 69, *infra*.

<sup>3</sup> The sign ॡ is accidentally omitted in the Sūtra as printed in the text.

<sup>4</sup> The MSS. write *vachchhána*, *vachchhánam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.



## BHISO HIM. (5)

*Him* is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *Vachchhchim* for *vrikshais*, 'by trees.' For the insertion of *e*, see Sút. 12.

## ÑASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hí* are severally substituted for *ñasi*, the affix of the ablative sing.: as, *Vachchhá*, *vachchhádo*, *vachchhádu*, *vachchháhi*. For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

## BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchháhinto*, *vachchhásunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or 'and,' in Sút. 12.<sup>1</sup>

## SSO ÑASAH. (8.)

After words ending in *a*, *ssa* is substituted for *ñas*, the affix of the genitive sing.: as, *Vachchhassa*.

## ÑER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ñi*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vachchhe*, we are referred to Sút. 13.

## SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchhesu*. For the *e*, we are referred to Sút. 12.

## JAŚŚASÑASYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

---

<sup>1</sup> Bhámaha does not recognise the forms with *e*, as *vachchchhinto*, *vachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; cf. *infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., '*Bhyasi vá*'; with comm. '*Bhyasádése pare ato dirgho vá bhavati, vachcháhinto, vachchchhinto*,' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, '*hinto caussam significat, à quâ procedit effectus; suntto indicat unde proficiscaris*.'

*Vachchhá soṇanti*, 'the trees are beautiful' [for the elision of *jas*, see Sút. 2];<sup>1</sup> *vachchhádo*, *vachchhádu*, *vachchháhi* for *vṛikshát* [see Sút. 6]; *vachchháṇa* for *vṛikshāṇám* [see Sút. 4].

#### ECĪA SUPYAÑINĀSOH. (12.)

*E* is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. sing. (*ni* and *ñas*);<sup>2</sup> and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkhaha*, 'behold the trees' [for the elision of *śas*, see Sút. 2]; *vachchheṇa* for *vṛikshēṇa* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchhāhinto*, *vachchhāsunto* [Sút. 7].

'Why do we except the affixes of the loc. and gen. sing.'? Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

#### KWACHID ŪSINŸOR LOPAH. (13.)

When *nasī* and *ni*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae*. In *vachchhádo*, etc., and *vachchhammi* we see the opposite; cf. also vi. 61.)

#### IDUTOH ŚASO ŪO. (14.)

In nouns ending in *i* and *u*, *no* is substituted for *śas*, the affix of the acc. plural: as, *Aggīno*, *vāṇo*, for *agnīś*, 'fires,' *vāyūś*, 'winds.'

#### ŪASO VĀ. (15.)

In nouns ending in *i* and *u*, *no* is optionally substituted for *ñas*, the affix of the gen. sing.: as, *Aggīno* or *aggīssa*, *vāṇo* or *vāṇssa* (for *ssa*, see Sút. 8).

#### JASĀŚCHA O YŪTWAM. (16.)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur.; and *i* and *ú*<sup>3</sup> for the final *i* and *u*. From the use of the *cha* in the Sūtra we infer that *no* is also used as well as *o*: as, *Aggīo*, *vāṇo*, or *aggīno*, *vāṇo*.

<sup>1</sup> The Comm. gives no ex. of the acc. plural. It should be *vachchhá*. The usual form is *vachchhe*; cf. S. 12.

<sup>2</sup> All the grammarians agree that *sup* is here the *pratyāhāra* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prāk. Sanj. and Prāk. Sarvaswa refer hither *vachchhahinto*, etc.; cf. S. 7, note.

<sup>3</sup> The *vā* in the Comm., which is added in the margin in some MSS. to

## TÁ NÁ. (17.)

In these nouns *ná* is substituted for *tá*, the affix of the instrumental sing. :  
as, *Aggíná, ráundá*.

## SUBHISSUPSU DÍRGHAH. (18.)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *Aggi, ráú*; *aggíhim, ráúhim*; *aggísu, ráúsu*.

## STRIYÁM ŚASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *śas*, the affix of the acc. plural: as,

*Máláu, máláo*; *ṇáú, ṇáo*; *vahúu, vahúo*.

*Máláh*, 'garlands'; *nadíh*, 'rivers'; *vadhúh*, 'wives.'

## [JASO VÁ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas*, the affix of the nom. plural; in the alternative these follow the rule of nouns in *a*: as *Máláo, máláu*, and also *málá* (by S. 2).<sup>1</sup>

## AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing: as,

*Málam, ṇāim, vahum*.

## TĀNASŌNĀM IDEDADĀTAH. (22.)

In feminine nouns, *i*, *e*, *a*, *á* are substituted for *tá, nas, ní*, the affixes of the instr., gen. and loc. sing.: as,

*Ṇáí, ṇáie, ṇáia, ṇáíá*, any one of which four forms represents 'by,' 'of' or 'in' 'a river.'

## NÁTO 'DĀTAU. (23.)

In the case of feminine nouns ending in *á*, two of the above substitutions *a* and *á* do not take place; that is, the legitimate influence of the preceding Sūtra is here prohibited: as,

*Málái, máláe* (not *máláa, máláá*) 'by,' 'of,' or 'in' 'a garland.'

the Sút., must only mean here *vyavashkhitavibhāshá* [cf. iii. 61], i.e., when *o* is used, *i* and *ú* must precede it, but not in the case of *ṇo*; cf. Lass. p. 307.

<sup>1</sup> For *málá*, cf. Lass., p. 307, note 2, and Boehtl. Śak., p. 150, on *daamāṇá* (Williams' ed. p. 6; cf. also p. 165, 3).

## ĀDĪTAU BAHULAM. (24.)

In feminine words ending in *á*, *á* and *í* are irregularly interchanged as the final letter: as,

Sahamáná, sahamání; haladdá, haladdí; suppanahá, suppanahí; chháhá, chháhí.

Sahamáná, 'enduring'; haridrā, 'turmeric' [i. 13]; sūrpanakhá, 'Rāvaṇa's sister'; chháyá, 'shade' [ii. 18].<sup>1</sup>

## NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghce.'

## IJJAŚŚASOR DĪRGAŚCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *śas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vapái, dahí, mahúi.<sup>2</sup>

## NÁMANTRANE SÁV OTWADĪRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachchha, 'O tree'; he aggi, 'O fire'; he váu, 'O wind'; he vaṇa,<sup>3</sup> 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

## STRİYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

<sup>1</sup> The Prák. Sanjív. explains this Sút. thus: '*Strīṅge vartamánāt prátipadikád á í ityetau pratyekam bhavatah; kái kī (kayá, kasyáh, kasyám vá); jái, jī (yayá, yasyáh, yasyám vá); etc. The MS. D has these ex. as genitives (cf. Var. Lect.) added to those given by the other MSS. For kī, etc., cf. vi. 6. This explanation is much more probable than Bhāmaha's.*

<sup>2</sup> The more common forms are *vaṇáim*, etc., the nasal being added by iv. 16.

<sup>3</sup> Cf. Páñ., vi. 1, 69, and Bochtl. Comm.

*su* : as, He mále, 'O garland.' The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Paṇini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

### IDÚTOR HRASWAH. (29.)

A final *i* or *ú* is shortened in the vocative : as,  
He nai, 'O river'; he vahu, 'O wife.'

### SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, anuswára is substituted for the affix of the nom. sing. : as,  
Vanam, dahim, mahum.

### RITA ÁRAH SUPI. (31.)

In words ending in *ri*, *ára* is substituted for *ri*, before all case-affixes (the *pratyádhára sup*) : as,

Bhattáro, 'a husband'; bhattáreṇa, 'by a husband,' etc.

### MÁTUR ÁT. (32.)

*Á* is substituted for the *ri* of *mátri*, 'a mother,' and the word is then declined like other feminines in *á* : as,

Máá, máam, máái, máác [Sút. 23].

### UR JAŚŚASTĀÑASSUPSU VÁ. (33.)

*U* is optionally substituted for a final *ri*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ri* become subject to the same rules as those ending originally in *u*) : as,

Bhattuṇo [S. 14 and 16], bhattuná [S. 17], bhattuṇo [S. 15], and bhattúsu [S. 18].

The forms with *ára* substituted for *ri* [by S. 31] are also used : as,

Bhattára, bhattáre, bhattáreṇa, etc.

### PITRIBHRÁTRIJÁMÁTRÍÑÁM ARAH. (34.)

In the words *pitrī*, 'a father,' *bhrátri*, 'a brother,' *jámátri*, 'a son-in-law,' *ara* is substituted for *ri*, before the case-affixes (*ára* is therefore forbidden) : as,

Piaram, piareṇa; bháaram, bháareṇa; jámáaram, jámáareṇa.

### ÁCHA SAU. (35.)

In these words (*pitrī*, etc.) *á* is substituted for *ri*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sūtra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.<sup>1</sup>

ÁTMANO 'PPÁṆO VÁ. (45.)

*App'na* is optionally substituted for the word *átman*, 'self': as, Appáṇo, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as, Vamhá, vamháno; juvá, juváno; addhá, addháno.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.<sup>2</sup>

---

<sup>1</sup> The long list of Sūtras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

<sup>2</sup> For some further rules on Declension: see vi. 60—64.



## SECTION THE SIXTH.

## ON PRONOUNS, ETC.

## SARVÁDER JASA ETWAM. (1.)

*Jas*, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'<sup>1</sup>

## ÑEH SSIMMITTHÁH. (2.)

*Ssim*, *mmi*, *ttha* are substituted for *ñi*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvammi, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'<sup>2</sup>

## IDAMETATKIMYATTADBHYASH TÁ INÁ VÁ. (3.)

*Iná* is optionally substituted for *tá*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?' *yat*, 'what,' *tat*, 'that': as,

Iminá, ediná, kiná, jiná, tiná; or, imeṇa, edeṇa, keṇa, jeṇa, teṇa.

## ÁMA ESIM. (4.)

*Esim* is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim or imána; edesim or edána; kesim or kána; jesim or jána; tesim or tána.<sup>3</sup>

## KIMYATTADBHYO ŃASA ÁSAH. (5.)

<sup>1</sup> Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Sect. v.

<sup>2</sup> *Imassim* [cf. Sút. 15] is used as loc. fem. in Śak. [Will. p. 36. 2].

<sup>3</sup> *Esim* is used in the fem. as well as the masc.; cf. Hema-ch.

*Āsa* is optionally substituted for *nas*, the affix of the gen. sing., after the pronouns *kim*, *yat*, *tat*: as,

*Kāsa or kassa*; *jāsa or jassa*; *tāsa or tassa*.

IDBHIYAS SSÁ SE. (6.)

*Ssá* and *se* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *i* (i.e., from feminine roots of the form *ki*, *jī*, *tī*): as,

*Kissá, kīse, kíá, kīe, kía, kíi*, 'of what woman?'; *jissá, jīse, jíá, jīe, jía, jii*, 'of what woman?'; *tissá, tīse, tíá, tīe, tía, tíi*, 'of that woman.'<sup>1</sup> [For the other forms given, see v. 22.]

ÑER HIM. (7.)

*Him* is optionally substituted for *ni* (the affix of the loc. sing.) after *kim*, *yat*, *tat*: as,

*Kahim, kassim, kammi, kattha* [cf. v. 2]; *jahim, jassim, jammi, jattha*; *tahim, tassim, tammi, tattha*.

ÁHE IÁ KÁLE. (8.)

Instead of *ñi* in the sense of time [cf. Pāṇ., v. 3, 15], *áhe* and *iá* are optionally substituted after the above pronouns: as,

*Káhe, jáhe, táhe*; *kaíá, jaíá, taíá*; and also the forms (in vi. 7) *kahim*, etc.

*Kadá*, 'when'; *yadá*, 'since'; *tadá*, 'then.'

TTO DO ÑASEH. (9.)

Instead of *nasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

*Katto, kado*; *jatto, jado*; *tatto, tado*.

*Kasmát*, 'from what?'; *yasmát*, 'from which'; *tasmát*, 'from that.'

TADA OŚCHA. (10.)

Instead of *nasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ÑASÁ SE. (11.)

The option allowed in the preceding Sūtra still continues. *Se* is op-

<sup>1</sup> These refer to the feminine gen. sing., and correspond to the Sans. *kasyāḥ*, etc. See Lass., p. 322, and the Sanksh. Sūtra quoted there. It is singular that W adds *striyām* in the Sūtra.

tionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].<sup>1</sup>

### ÁMÁ SIM. (12.)

*Sim* is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *tána*, and also (by vi. 4) *tesim*.

### KIMAH KAH. (13.)

*Ka* is substituted for the pronoun *kin*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *keṇa*; instr. plur., *kehim*.

### IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imeṇa*, *imehim*.

### SSASSIMOR AD VÁ. (15.)

*A* is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákṛit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

### NER DENA HAH. (16.)

*Ia* is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

### NA TTHAH. (17.)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

### NAPUNSAKE SWAMOR IDAM IṆAM IṆAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *iṇam*, and *iṇamo*.<sup>2</sup>

<sup>1</sup> *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado náśambhyám sesimau.—Idam tad etad ityēteshám sthāne náśambhyám saha yathásankhyam se sim ityádeśau vá bhavatah;" with examples; *se*, *asya*, *tasya*, *tasyáh*, etc.; *sim*, *eshám*, *teshám*, *tásám*, etc.

<sup>2</sup> Hema-ch. also gives *iṇamo*.

## ETADAS SÁVOTWAM VÁ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, 'this.'

## TTO NÁSEH. (20.)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms *edádo*, *edádu*, *edáhi*.)

Etasmát, 'from this.'

## TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, 'from this'; ettha, 'in this' (the final *d* having been dropped by iv. 6].

## TADETADOS SAS SÁVANAPUNSAKE. (22.)

*S* is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So puriso, 'this man'; sá mahilá, 'this woman'; similarly *esa* [S. 19], *eso*; *esá*.

'Why do we specify *su*?' Because it does not hold in the nom. plur., *ede*, *te*,; or the acc. sing. *edam*, *tam*. 'Why do we exclude the neuter?' Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

## ADASO DO MUH. (23.)

*Mu* is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

Amú puriso, 'that man'; amú mahilá, 'that woman'; amúo purisá, 'these men'; amúo mahiláo, 'these women'; amum vaṇam, 'this forest'; amúim vaṇáim, 'these forests.'

## HAŚCHA SAU. (24.)

*Ha* also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

Aha puriso, aha mahilá, aha vaṇam.

This *ha* does not admit *o*, *á* or anuswára, and therefore remains the same in the three genders.

## PADASYA. (25.)

This Sūtra will exercise *adhikāra* [*cf.* i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikāra* of this Sūtra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

## YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the *pada* *yushmad*, 'you,' when followed by *su*, the affix of the nom. sing.: as, *Tum, tumam*, 'you.'

## TUMCHÁMI. (27.)

For the *pada* *yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sūtra, we conclude that *tumam* also may be used: as, *Tum, tumam*, 'thee.'

## TUJJHE TUMHE JASI. (28.)

For the *pada* *yushmad*, followed by *jas*, the affix of the nom. plur., *tujjhe* and *tumhe* are substituted: as, *Tujjhe, tumhe*, 'ye.'

## VOCHA ŚASI. (29.)

For the *pada* *yushmad* followed by *śas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sūtra we conclude that *tujjhe* and *tumhe* may also be used: as, *Vo, tujjhe, tumhe*, 'you.'

## TĀNYOS TAĪ TAE TUMAE TUME. (30.)

For the *pada* *yushmad* followed by *tā* and *nī*, the affixes of the instr. and loc. sing., *taī*, *tāe*, *tumae* and *tume* are substituted: as, *Taī, tāe, tumae, tume*, 'by thee,' or 'in thee.'

## ÑASI TUMOTUHATUJJHATUMHATUMMĀH. (31.)

For the *pada* *yushmad* followed by *ñas*, the affix of the gen. sing., the following are substituted: *Tumo, tuha, tujjha, tumha, tumma*, 'of thee.'

## ĀNI CHA TE DE. (32.)

For the *pada* *yushmad*, followed by *āni*,<sup>1</sup> the affix of the instr. sing., and

<sup>1</sup> This is the affix of the instr. sing. in the terminology of the eastern (*prāchya*) school of Hindú Grammarians: see Boehtl. Pāṇini, Introd. p. xii.

also by *nas*, the affix of the gen. sing. (which we infer from the use of *cha* in the Sūtra), *te* and *de* are substituted: as, *Te*, *de*, 'by thee,' and 'of thee.'

TUMÁI CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumái* also is substituted: as, *Tumái*, 'by thee.'

TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim*, *tumhehim*, *tummehim*, 'by you.'

ÑASAU TATTO TAÏTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *ñasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto*, *taïtto*, *tumádo*, *tumádu*, *tumáhi*, 'from thee.'

TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto*, *tumhásunto*, 'from you.'

VO BHE TUJJHÁÑAM TUMHÁÑAM ÁMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo*, *bhe*, *tujjháñam*, *tumháñam*, 'of you.'

ÑAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ñi*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi*, 'in thee.' By Sút. 30, we have also the four forms, *Taĩ*, *tae*, *tumae*, *tume*.

TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *Tujjhesu*, *tumhesu*, 'in you.'

ASMADO HAMAHAMAHAAM SAU. (40.)

For the pada *asmad*, 'I,' followed by the affix *su*, *ham*, *aham*, *ahaam* are substituted, as, *Ham*, *aham*, *ahaam*, 'I.'

AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Sūtra we infer that it may also be similarly substituted for the nom.: as, *Ahammi*, 'I,' or 'me.'

MAM MAMAM. (42.)

*Am* is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam*, *mamam*, 'me.'



## AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *sas*, *amhe* is substituted: as, *Amhe*, 'we,' or 'us.'

## NO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *no*<sup>1</sup> is substituted: as, *No*, 'us.'

## ĀNI ME MAMĀI. (45.)

For the pada *asmad* followed by the affix *ān* [*cf.* Sūt. 32], *me* and *mamāi* are substituted: as, *Me*, *mamāi*, 'by me.'

## NAU CHA MAĪ MAE. (46.)

For the pada *asmad* followed by the affix *ni*, *maī* and *mae* are substituted (and also when followed by the affix *ān*, as we infer from the use of *cha* in the Sūtra): as, *Maī*, *mae*, 'in me,' or 'by me.'

## AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *amhehim* is substituted: as, *Amhehim*, 'by us.'

## MATTO MAĪTTO MAMĀDO MAMĀDU MAMĀHI ņASAU. (48.)

For the pada *asmad* followed by the affix *ñasi*, *matto*, etc. are substituted: as, *Matto*, *maĭtto*, *mamādo*, *mamādu*, *mamāhi*, 'from me.'

## AMHĀHINTO AMHĀSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amhāhinto* and *amhāsunto* are substituted: as, *Amhāhinto*, *amhāsunto*, 'from us.'

## ME MAMA MAHA MAJJHA ņASI. (50.)

For the pada *asmad* followed by the affix *ñas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

## MAJJHA NO AMHA AMHĀṆAM AMHE ĀMI. (51.)

For the pada *asmad*, followed by the affix *ām*, *majjha*, etc. are substituted: as, *Majjha*,<sup>2</sup> *no*, *amha*, *amhāṇam*, *amhe*, 'of us.'

<sup>1</sup> The MSS. [*cf.* Var. Lect.] generally read *ne*, but as they all have *vo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ne* and *no*.

<sup>2</sup> *cf.* Var. Lect. Hema-chandra's Sūt. is, "Ne no majjha amha amham

## MAMAMMI ÑĀU. (52.)

For the pada *asmad* followed by the affix *ñi*, *mamammi* is substituted: as, *Mamammi*, 'in me.' From Sút. 46 we have also the forms, *maï*, *mae*.

## AMHESU SUPĪ. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted: as, *Amhesu*, 'in us.'

## DWER DO. (54.)

The adhikára of *pada* ends here [cf. S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *divi*, 'two,' *do* is substituted before the case-affixes: as, *Dohin*, 'by two'; *dosu*, 'in two.'

## TRES TIH. (55.)

For the word *tri*, 'three,' before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*): as, *Tihim*, 'by three'; *tisu* 'in three.'<sup>1</sup>

## TIÑÑI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tiññi* is substituted: as, *Tiññi ágadá*, 'three are come'; *tiññi pekkha*, 'behold three.'

## DWER DUVE DOÑI VÁ. (57.)

For the word *divi*, together with the case-affixes *jas* and *śas*, *duve* and *doni* are substituted: as, *Duve*, *doni*, 'two'; we have also the option of using the form *do* [S. 54].

## CHATURAŚ CHATTÁRO CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted: as, *Chattaro chattári purisá*, 'four men'; *chattáro chattári pekkha*, 'behold four.'

## ESHÁM ÁMO ÑHAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *divi*, *tri*, *chatur*, we have the form *ñham*: as, *Donham*, 'of two'; *tiñham*, 'of three'; *chatunham*,<sup>2</sup> 'of four.'

---

amhe amho amháṇa mamáṇa maháṇa majjháṇa áma." *Amha* occurs in Dr. Trithen's ed. of the Mahāvīracharitra, p. 28, 12.

<sup>1</sup> Cf. Var. Lect. The *i* seems absolutely required by v. 18. and vi. 60.

<sup>2</sup> Or rather, *chaunham*, the reading of one MS.

## ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sūtra *bhiso kim*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*; thus we have *aggihim*, *vāūhim* from *aggi* and *vāu*; and similarly for feminine words ending in *ā*, *ī*, and *ū*: as *Mālāhim*, *ṇāhim*, *raūhim* [v. 19]. In the same way we have *aggissa*, *vāussa* as the gen. sing., and *aggido*, *vāūdo*, etc., for the abl. sing.; and similarly *dohim*, *tihim* [vi. 54, 55], *chuūhim*.

## NA NĪNASYOR EDĀTAU. (61.)

*E* and *ā* are not used as the substitutes of the affixes *ni* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Agginmi*, 'in the fire'; *vāummi*, 'in the wind'; *aggido*, *aggidu*, *aggīhi*, 'from the fire'; *vāūdo*, *vāūdu*, *vāūhi*, 'from the wind.'

## E BHYASI. (62.)

The negative is repeated from the previous Sūtra. *E*<sup>1</sup> is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggihinto*, *aggisunto*, 'from the fires'; *vāūhinto*, *vāūsunto*, 'from the winds.'

## DWIVACHANASYA BAHUVACHANAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachchhā*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chitthanti*, 'they two stand.'

## CHATURTHYĀH SHASHTHĪ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *ramhaṇassa dehi*, *ramhaṇāṇa dehi*, 'give to the Brāhman'; or 'to the Brāhmans.'

---

<sup>1</sup> Cf. Var. Lect. *E* and not *ā* seems the true reading, because in fact the form with *ā* is only evolved from the Sūtra v. 12, by the aid of the *cha* [cf. v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *ā*.

## SECTION THE SEVENTH.

## ON CONJUGATION.

## TATIPOR IDETAU. (1.)

For *ta* and *tip* (the affixes of the 1st person<sup>1</sup> in the *ātmane* and *parasmai pada*), *i* and *e* are mutually substituted: as,

Paḍhai, paḍhae *for* paṭhati, paṭhate, 'he recites.'

## THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*<sup>2</sup> are mutually substituted: as,

Paḍhasi, paḍhase *for* paṭhasi, paṭhase.

## ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted; and thus *paḍhāmi* represents both the Sans. *paṭhāmi* and *paṭhe*.

## NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti*, *ha*, *itthá*, *mo*, *mu*, *ma* are severally substituted: as,

(1.) Paḍhanti; (2.) paḍhaha, paḍhitthá; (3.) paḍhāmo, paḍhamu, paḍhama.

## ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sūtras 1 and 2 are only substituted when they follow *a*, and not otherwise; thus we have *ramae*, 'he rejoices,' *paḍhae*,

<sup>1</sup> The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

<sup>2</sup> The apparent confusion in Sūtras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sūt. 5.

‘he recites’; *ramase*, ‘thou rejoicest,’ *padhase*, ‘thou recitest’; but not *hoe* or *hose* [*ho* being the Prākṛit for *bhū* by viii. 1] but only *hoi*, ‘he is’; *hosi*, ‘thou art.’

#### ASTER LOPAH. (6.)

The root *as*, ‘to be,’ is elided when the substitutes [vii. 2] for the affixes *thās* and *sip* follow : as,

Sutto si *for* *supto* ‘si,’ ‘thou art asleep.’

#### MIMOMUMĀNĀM ADHO HAŚCHA. (7.)

*II* is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Sūtra : as,

Gao mhi; gaa mho, gaa mhu, gaa mha *for* *gato* ‘smi,’ ‘I am gone’; gatās smah, ‘we are gone.’

#### YAKA ĪA-IJJAU. (8.)

For *yak* (the affix of the passive) *īa* and *ijja* are substituted (and the personal affixes subjoined to these) : as,

Padhīāi, padhijjāi *for* *paṭhyate*, ‘it is recited.’

#### NĀNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubled : as,

Hassaī, gammaī *for* *hasyate*, ‘it is laughed,’ *gamyate*, ‘it is gone.’ By viii. 58, this doubling of the final is optional in the verbs *gama*, etc.; therefore when the final is not doubled, Sūt. 8 remains in force, and thus we have *gamīāi*, *gamijjāi*.

#### NTAMĀNĀU ŚATṚI-ŚĀNACHOH. (10.)

For the participial affixes *śatṛi* and *śānach*, *nta* and *māna* are mutually substituted : as,

Padhanto, padhamāno, ‘reciting.’

#### ĪCHA STRIYĀM. (11.)

*Ī* is substituted (as well as the regular forms from *nta* and *māna*), for *śatṛi* and *śānach*, when used in the feminine : as,

Hasaī, hasantī, hasamānā, ‘smiling’ (a woman); vevaī, vevantī, vevamānā, ‘trembling.’

#### DHĀTOR BHAVISHYATI IIIH. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this): as,

Hohii, 'he will be'; hohinti, 'they will be'; hasihii, 'he will laugh'; hasihinti, 'they will laugh.'

UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [cf. note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Súra): as,

Hossámi, hohámi, hohimi, 'I shall be'; hossámo, hohámo, hohimo, 'we shall be.'

MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, 'I shall be.' This being optional, we may also use the forms of the preceding Súra.

[MOMUMAIR HISSÁ HITTHÁ.<sup>1</sup>] (15.)

In the 3rd person plural of the future, *hissá* and *hitthá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, 'we shall be'; hasihissá, hasihitthá, 'we shall laugh.' As this is optional, we may also use the previous forms.<sup>2</sup>

[KRI-DÁ-ŚRU-VACHI-GAMI-RUDI-DRĪŚI-VIDI-RÚPĀṆĀM KĀHAM DĀHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCHCHHAM DACHCHHAM VECHCHHAM.<sup>3</sup>] (16.)

In the 3rd person sing. of the future, instead of the roots *kri*, etc., *kāham*, etc. are respectively substituted: as,

Kāham, 'I will do'; dāham, 'I will give'; sochchham, 'I will hear'; vochchham, 'I will speak'; gachchham, 'I will go'; rochchham, 'I will weep'; dachchham, 'I will see'; vechchham, 'I will know,' etc.

<sup>1</sup> Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra's corresponding rules.

<sup>2</sup> Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam*.

<sup>3</sup> Hema-ch., 167, *Kṛido ham*, with ex. *kāham dāham*; then 168, *śru-gami-rudi-vidi-drīśi-muchi-vachi-chhidi-bhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim*.



[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPAŚCHA VÁ.<sup>1</sup>] (17.)

*Sochchham*, etc. (without the *anuswára*) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

*Sochchhii*, *sochchhihii*, 'he will hear'; *sochchhinti*, *sochchhihinti*, 'they will hear'; *sochchhisi*, *sochchhihisi*, 'thou wilt hear'; *sochchhitthá*, *sochchhihitthá*, 'ye will hear'; *sochchhimi*, *sochchhihimi*, 'I will hear'; *sochchhimo*, *sochchhihimo*, *sochchhimu*, *sochchhihimu*, *sochchhima*, *sochchhihima*, *sochchhissámo* [Sút. 13], *sochchissámu*, *sochchhissáma*, 'we will hear.' And similarly *vochchha*, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.<sup>2</sup>] (18.)

*U su mu* are severally substituted for the proper singular affixes in the sense of command, etc. [*cf.* Páṇini iii. 3, 161 and 162]: as,

*Hasaü*, 'let him laugh'; *hasasu*, 'do thou laugh'; *hasamu*, 'let me laugh.'

[NTU-HA-MO BAHUSHU.<sup>3</sup>] (19.)

*Ntu ha mo* are severally substituted for the proper plural affixes in the sense of command, etc.: as,

*Hasantu*, 'let them laugh'; *hasaha*, 'laugh ye'; *hasámo*, 'let us laugh.'

[VARTAMÁNABHAVISHYADANADYATANAYOR JJA JJÁ VÁ.<sup>4</sup>] (20).

*Jja* and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

<sup>1</sup> Hema-ch. 169, *sochchádaya ijádishu* (explained in Comm. by *bhavishtyad-ádéseshu*), *hilukcha rá*.

<sup>2</sup> Hema-ch. 170, *Dusumu vidyádishwekasminstrayándm*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dukárochcháranam bháshántarártham*. S. 171, *Sor hir rá* is new, as is 172, *Ata ijjaswijjahiijeluko rá*; with Comm., *Akarátparasya sos sthane 'ijjasu' 'ijjahi' 'ijje' ityete lukcha ádesá rá bhavanti*.

<sup>3</sup> This is Hema-ch., 173.

<sup>4</sup> Hema-ch., 174, *Vartamánabhavishyantyoścha jja jjá rá*. For Comm., *cf.* notes pp. 64, 65; also *cf. ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishu*, 'the imperative and other tenses'; Hema-ch. notices the variation [*cf.* var. lect., p. 65] but gives as above, which agrees with Páṇ., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojja*, *hojjá*, or *hoi*, 'he is' [cf. viii. 1]; *hasejja*, *hasejjá*, or *hasaī*, 'he laughs'; (and the same form applies to the three persons in both numbers); in the future *hojja*, *hojjá*, or *hohi*, etc., 'he will be'; and similarly in the sense of the imperative.

[MADHYE CHA.<sup>1</sup>] (21.)

*Jja* and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjai*, *hojjái*; (future) *hojjahii*, *hojjáhii*; (imperative) *hojjaii*, *hojjáu*.

[NÁNEKÁCHAH.] (22.)

*Jja* and *jjá*, however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekách*],<sup>1</sup> since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

*Hasaī* from *hasa*, 'to smile'; *tuvaraī* from *twara*, 'to hasten.' But this does not preclude their being employed as finals (by S. 20); as, *Hasejja*, *-jjá*; *tuvarcjjja*, *-jjá*, etc.

ÍA BHÚTE. (23.)

*Íu*<sup>2</sup> is substituted for the affix after a root in a past tense: as,

*Huvía*, *hasía* for *abhavat*, 'he was,' *ahasat*, 'he laughed.'

<sup>1</sup> Hema-ch. 175, *Madhye cha swarántád vá. Swarántád dhátoh prakṛiti-pratyayayor madhye, chakárát pratyayánám cha sthāne, jja jjá vá bhavatah vartamánābhavishyantyor vidhyádishu cha.* The ex. of the future are *hojjahii*, *hojjáhii*, *hojja*, *hojjá*, *pakshe hohii*, which I have supplied above, as all Vararuchi's MSS. omit them, except W, which erroneously reads *hojjai* like the present. Hema-ch. also applies the forms to all the persons.

<sup>2</sup> For Sūtras 23, 24, cf. Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sāra and Hema-ch. have *ía*. The latter's Sūtras are as follow; "*Śi hī hīa bhūtārthasya.* Instead of the affixes of the third and other preterites (*adyatanyādis pratyayo bhūtārthas*) *śi hī* and *hīa* are substituted; and as the *ía* of the next rule is restricted to a root ending in a consonant, we infer that this rule applies to one ending in a vowel: as, *kāśi*, *kāhī*, *kāhiā* for *akārshīt*, *akarot*, *chakāra* from *kṛi*."—"*Vyanjanād ía.* For the affixes of the third and other preterites, after a root ending in a consonant,

## EKÁCHO HÍĀ. (24.)

*Īia* is substituted for the affix after a monosyllabic root in a past tense : as,

Hohía *for* abhút, 'he was.'

## ASTER ÁSIH. (25.)

*Ási* is substituted for *asti* in the singular of a past tense : as,

Ási ráá *for* ásid rájá, 'there was a king.'

## NĪCHA EDÁDERATA ÁT. (26.)

*E* is substituted for *nich*, the causal affix, and an *a* in the first syllable of the root becomes *á* : as,

Kárei, hásei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'

## ĀVE CHA. (27.)

*Áve* also is substituted for *nich*, as well as *e* : as,

Kárávei, kárávei, hasávei *for* kárayati, 'he causes to do,' hásayati, 'he causes to laugh.'<sup>1</sup>

## ÁVIH KTAKARMABHÁVESHU VÁ. (28.)

*Ávi* is optionally substituted for *nich*, [i.] when *kta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (i.e., in the passive voice) : as,

[i.] Karáviam, hasáviam; *or* káriam, hásiam; *for* kárita, 'caused to do,' hásiṭa, 'caused to laugh.'

[ii.] Karávijjai, hasávijjai; *or* kárijjai, hásiijjai; *for* káryate, 'he is caused to do,' hásyate, 'he is caused to laugh.'

## [NAIDÁVE.] (29.)

*E* and *áve* are not substituted for *nich* when *kta* follows, or in the passive voice : thus we have only *Káriam*, *karáviam*, *kárijjai*, *karávijjai*.

## ATA Á MIPI VA. (30.)

*ia* is substituted : as, *hu'ia*, *for* abhút, abhavat, babháva, etc.;" *huv* being a form for *bhú*, by viii. 1.

<sup>1</sup> The Pr. Sanj. adds *pūrvasūtrād yogabheda āderanāde'ārtha*, i.e., "this Sūtra is separated from the preceding [cf. iii. 49] because the substitution for the initial *a* is not enjoined here." Bhāmaha allows both forms.

*Ā* is optionally substituted for the final *a* of a root ending in *a*, when *mip* follows: as,

Hasāmi or hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

*I* is substituted (as well as *ā*) for the final *a*, in the 1st person plural: as, Hasimo, hasāmo, hasimu, hasāmu, 'we laugh.'<sup>1</sup>

KTE. (32.)

*I* is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

Hasiam, padhiam for hasitam, 'laughed,' pathitam, 'recited.'

ECHA KTWĀTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *ktvā*, *tumun*, and *tarya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the Sūtra: as,

Hascūṇa, hasiūṇa, 'having laughed'; haseum, hasium, 'to laugh'; hase-avvam, hasiavvam, '(it is) to be laughed'; hasehii, hasihii, 'he will laugh.'

LADEŚE VĀ. (34.)

*E* is optionally substituted for a final *a*, wherever it is followed by a substitute for *l*<sup>2</sup> (or in other words, in any person of any tense): as,

Hasci or hasai, 'he laughs'; hasenti or hasanti, 'they laugh.'

<sup>1</sup> This *ā* seems optional by Sūt. 30; hence we have such forms as *hasamu*; cf. Sūt. 4.

<sup>2</sup> Cf. Pān. iii. 4, 77.

## SECTION THE EIGHTH.

## BHUVO HOHUVAVU. (1.)

For the verbal root *bhú*, 'to be,' *ho* and *huva* are substituted: as,  
*Hoi*, *huvaï*, 'he is'; *honti*, *huvanti*, 'they are.'

## KTE HUH. (2.)

When *bhú* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

*Huam*,<sup>1</sup> 'been.'

## PRÁDER BHAVAH. (3.)

When *bhú* follows a preposition, as *pra*, etc., *bhava* is substituted: as,  
*Pabhavaï* *for* *prabhavati*, 'he prevails': *sambhavaï* *for* *sambhavati*, 'he is born.'

## TWARAS TUVARAH. (4.)

For the root *twar* (*nitwará*) 'to hasten,' *tuvara* is substituted: as,  
*Tuvaraï*, 'he hastens.'

## KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta*, *tura* is substituted: as,  
*Turiam* [for the *i*, cf. vii. 32].

## GHUṆO GHOLAH. (6.)

For *ghuṇa* (which in the *Dhátupáṭha* or 'glossary of roots,' is arranged with *ghuṇa* in the sense of 'rolling') *ghola* is substituted: as,  
*Gholaï*, 'he rolls.'

## ṆUDO ṆOLLAH. (7.)

For the root *ṇud* (*ṇuda*), 'to send,' *ṇolla* is substituted: as,  
*Ṇollaï*, 'he sends'; *paṇollaï*, 'he drives.'<sup>2</sup>

<sup>1</sup> Or perhaps *húam*; cf. Var. Lect.

<sup>2</sup> Others read *ṇona* for *ṇolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Lect. In Sect. iv., we have some instances of a similar transposition of the nasal, as *ānála*, etc.

## DÚÑO DÚMAH. (8.)

For the root *dú* (*dún*), *dúma* is substituted : as,  
Dúmaĩ, 'he is pained.'

PATEH PHALAH<sup>1</sup> (9.)

For the root *pat* (*paṭa*, given in the Dhátupáṭha with *aṭa*, in the sense of 'going'), *phala* is substituted : as,  
Phaliam hiaam, 'my heart is gone' (?).

## PADEH PÁLAH. (10.)

For the root *pád* (*pada*), *pála* is substituted : as,  
Pálei, 'he goes.'

## VRISHAKRISHAMRISHAHRISHÁM RITO 'RIH. (11.)

*Ari* is substituted for the *ri* of the roots *vrish*, etc. : as,  
Varisaĩ, 'it rains'; karisaĩ, 'he drags'; marisaĩ, 'he bears patiently';  
harisaĩ, 'he is glad.'

## RITO 'RAH. (12.)

*Ara* is substituted when a root ends in *ri* : as,  
Mri, 'to die,' maraĩ; sri, 'to go,' saraĩ; vri, 'to choose,' varaĩ.

## KRIṆAH KUṆO VÁ. (13.)

*Kuṇa* is optionally used for the root *kri* (*ḍukrĩn*) : as,  
Kuṇaĩ or karaĩ, 'he does.'

## JRIBHO JAMBHÁAH. (14.)

For *jribh* (*jribhĩ*), 'to yawn,' *jambháa* is substituted : as,  
Jambháaĩ, 'he yawns.'

## GRAHER GENHAH. (15.)

For *grah* (*graha*), 'to seize,' *genḥa* is substituted : as,  
Genḥaĩ, 'he seizes.'

## GHET KTWÁTUMUNTAVYESHU. (16.)

*Ghet* is substituted for *grah*, when followed by *ktwá*, the affix of the indeclinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle : as,

Ghettuna, 'having seized'; ghetum, 'to seize'; ghetavvam, 'to be seized.'<sup>2</sup>

<sup>1</sup> The Prák. Sanj. reads *páṭeh phálah*, and restricts it to the causal.

<sup>2</sup> If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect., and transl., notes, iv. 23, and viii., 55.



## KṚṢṬAH KÁ BHÚTABHAVISHYATÓŚCHA. (17.)

*Kṛ* is substituted for the root *kṛi*, in the past and the future tenses, and also (as we infer from the *cha* of the Sūtra) when the affixes *ktwá*, *tumun*, and *tarya* follow : as,

Kahía, 'he did' [for this, *cf.* vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

## SMARATER BHARASUMARAU. (18.)

For the root *smṛi*, 'to remember,' *bhara*<sup>1</sup> and *sumara* are substituted : as, *Bharaĩ* or *sumaraĩ*, 'he remembers.'

## BHIYO BHÁVÍHAU. (19.)

For the root *bhī* (*ñibhī*), 'to fear,' *bhá*<sup>2</sup> and *vīha* are substituted : as, *Bháĩ* or *vīhaĩ*, 'he fears.'

## [JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrā*, 'to smell,' *pá* and *páa* are substituted : as, *Pái* or *páaĩ*, 'he smells.'

## MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted : as, *Vái* or *váaĩ*, 'he withers.'

## TRIPAS THIMPAH. (22.)

For the root *trip* (*trīpa*, given in the Dhátupáṭha with *trīmpa* in the sense of 'being pleased') *thīmpa* is substituted : as,

*Thīmpaĩ*, 'he is pleased.'

## JNO JÁNAMUNAU. (23.)

For the root *jñá*, 'to know,' *jána* and *muna* are substituted : as, *Jánaĩ* and *munaĩ*, 'he knows.'

## JALPER LO MAH. (24.)

*M* is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as, *Jampaĩ*.

## SHṬHÁDHYÁGÁNÁM THÁAJHÁAGÁÁH. (25.)

For the roots *shṭhá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupáṭha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *tháa*, *jháa* and *gáa* are respectively substituted : as,

<sup>1</sup> Hema-ch. "Smarer jara-júra-bhara-bhala-ladha-vimhara-sumara-payara-pambuháh."

<sup>2</sup> *Bhááhi* and *bháissadi* are found in Śak. (Williams') pp. 176, 15; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[THÁJHĀGĀŚCHA VARTAMĀNABHAVISHYADVIDHYĀDYEKA-VACHANESHU. (26.)

For the roots *sthá*, *dhya*, and *gai*, when followed by the singular affixes of the imperative, the future, and the present, *thá*, *jhá*, and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Sūtra (as we infer from the *cha* in the present one): as,

Thái or tháaī, 'he stands'; tháhii or tháahii, 'he will stand'; tháu or tháau, 'let him stand'; and similarly jhái or jháaī, jháhii or jháahii, jháu or jháau, gái or gáaī, gáhii or gáahii, gáu or gáau.

[KHĀDIDHĀVYOḤ KHĀDHAU.] (27.)

For the roots *khād* (*khādri*), 'to eat,' and *dhāv* (*dhāvu*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Sūtra: as,

Khái, 'he eats'; kháhii, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhii, dháu.

GRASER VISAḤ. (28.)

For the root *gras* (given in the Dhātup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as,

Visaī, 'he eats.'

CHINĀŚ CHINĀḤ. (29.)

For the root *chi* (*chīn*), 'to gather,' *chīna* is substituted: as, Chināī, 'he gathers.'

KRĪṆĀḤ KINĀḤ. (30.)

For the root *krī* (*ḍukr'ṇ*), 'to buy,' *kiṇa* is substituted: as, Kiṇāī, 'he buys.'

VEḤ KKECHA. (31.)

*Āke* is the substitute for *krī*, when preceded by the preposition *vi*; and *kiṇa* also, as we infer from the *cha* in the Sūtra: as,

Vikkei or vikkiṇāī [for the *kk*, cf. iii. 50], 'he sells.'

UD-DHMA UDDHUMĀ. (32.)

For the root *dhmá*, 'to blow,' when preceded by the preposition *ut*, *uddhumá* is substituted: as,

Uddhumái.

ŚRADO DHO DAHAḤ. (33.)

For the root *dhá* (*ḍudhán*), 'to hold,' when preceded by the particle

*śrad*, *daha* is substituted: as,

Saddahai, 'he believes'; saddahiam, 'believed.'

AVĀD GĀHER VĀHAH. (34.)

For the root *gāh* (*gāhū*), 'to churn,' etc., when preceded by the preposition *ava*, *vāha* is substituted: as,

Ovāhai or avavāhai, 'he bathes' [*cf.* iv. 21].

KĀSER VĀSAH. (35.)

'Preceded by *ava*' is continued from the foregoing Sūtra. For the root *kās* (*kāsri*), 'to cough,' when preceded by *ava*, *vāsa* is substituted: as,

Ovāsaī or avavāsaī, 'he coughs.'

NIRO MĀÑO MĀNAH. (36.)

For the root *mā* (*mān*), 'to measure,' when preceded by the preposition *nir*, *māna* is substituted: as,

Ṇimmanaī, 'he makes.'

KSHIYO JHIJAH. (37.)

For the root *kshi*, 'to destroy,' *jhiija* is substituted: as,

Jhiijaī, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' *nda* is substituted: as,

Bhindaī, 'he breaks'; chhindaī, 'he cuts.'

KWATHER DHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' *dha* is substituted: as, Kadhaī, 'he boils.'

VESHTESCHA. (40.)

*Dha* is also substituted for the final of the root *vesht* (*veshta*), 'to surround': as,

Vedḍhai, 'he surrounds.' This and the preceding Sūtra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.<sup>1</sup>

<sup>1</sup> None of the MSS. write the ex. with *ḍdh*; but that given above seems the natural explanation of the *yogavibhāga uttarārthah*. The Prāk. Sanj. is corrupt here, but seems to allow a second form *vetṭhai* (by iii. 10); it gives no expl. of *yogavibhāga*, etc., and this would have rather required *nityārtha* [*cf.* iii. 49].

UTSAMOR LAH. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam*: as,

Uvvellaï, samvellaï.

RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), 'to weep,' *va* is substituted: as, Ruvaï, 'he weeps.'

UDO VIJAH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted: as, Uvvivaï, 'he trembles.'

VṚIDHER DHAH. (44.)

For the final of the root *vṛidh* (*vṛidhu*), 'to increase,' *dha* is substituted: as, Vaddhaï, 'he increases.'

HANTER MMAH. (45.)

*Mma* is substituted for the final of the root *han* (*hana*), 'to strike': as, Hammaï, 'he strikes.'

RUSHĀDĪNĀM DĪRGHATĀ. (46.)

In the roots *rush*, etc., the vowel is lengthened: as, Rúsai, túsai, súsai, *for* rushyati, 'he is angry'; tushyati, 'he is pleased'; sushyati, 'he dries.'

CHCHO VRAJANRITYOH. (47.)

*Cheha* is substituted for the final of the roots *vraj* (*vraja*), 'to go,' and *nṛit* (*nṛiti*), 'to dance': as,

Vachchaï, 'he goes'; nachchaï, 'he dances.'<sup>1</sup>

YUDHIBUDHYOR JHAH. (48.)

*Jha* is substituted for the final of the roots *yudh*, 'to fight,' and *budh*, 'to know': as,

Jujjhaï, 'he fights'; vujjhaï, 'he knows.'

RUDHER NDHAMBHAU. (49.)

*Ndha* and *mbha* are substituted for the final of *rudh* (*rudhir*), 'to hinder': as,

Rundhaï, rumbhaï, 'he hinders.'

MRIDO LAH. (50.)

*La* is substituted for the final of the root *mṛid* (*mṛida*), 'to grind': as, Malaï, 'he grinds.'

<sup>1</sup> *Nachchanam* = *nartanam*; Śak. (Williams'), p. 165, 1.

## ŚADLRIPATYOR DAH. (51.)

*Da* is substituted for the final of the roots *śad* (*śadlri*), 'to decay,' and *pat* (*patlri*), 'to fall': as,

Śaḍaī, 'he decays'; paḍaī, 'he falls.'

## ŚAKĀDÍNĀM DWITWAM. (52.)

The final of the roots *śak* (*śaklri*), etc., is doubled: as,

Sakkaī, <sup>1</sup> laggai, *for* śaknoti, 'he is able,' lagati, 'he adheres.'

## SPHUṬICHĀLYOR VĀ. (53.)

The final of the roots *sphuṭ* (*sphuṭa*), 'to blossom,' and *chal* (*chala*), 'to tremble,' is optionally doubled: as,

Phuttaī *or* phuḍaī (the *ṭ*, when it is not doubled, becoming *ḍ* by ii. 20); challaī *or* chalaī.

## PRĀDER MĪLAH. (54.)

The final of the root *mīl* (*mīla*), 'to wink,' is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillaī, pamilaī.<sup>2</sup>

## BHUJĀDÍNĀM KTWĀTUMUNTAVYESHU LOPAH. (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktwā*, *tumun*, and *tarya* follow: thus from *bhuj* we have

Bhottūṇa, bhottum, bhottavvam; *for* bhuktwā, 'having eaten,' bhoktum, 'to eat,' bhoktavvam, 'to be eaten.'—Similarly from *vid*, 'to know,' vettūṇa, vettum, vettavvam; and from *rud*, 'to weep,' rottūṇa, rottum, rottavvam.<sup>3</sup>

## ŚRUHUJILŪDHUVĀM NO 'NTYE HRASWAH. (56.)

At the end of the roots *śru*, 'to hear,' *hu*, 'to offer,' *ji*, 'to conquer,' *lū* (*lūn*), 'to cut,' *dhū* (*dhūn*), 'to shake,' *ṇa* is to be employed, and the preceding long vowel is to be shortened: as,

Suṇaī, huṇaī, jīṇaī, luṇaī, dhuṇaī.

## BHĀVAKARMAṆOR VVAŚCHA. (57.)

<sup>1</sup> Cf. *sakkanomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

<sup>2</sup> Some of the MSS. seem to take *prāder* as equal to *pra-pūrvasya*, but cf. viii. 3. The Prāk. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *mīla iti kin*, *mīlaī*.

<sup>3</sup> If the above be the correct text (and it is also found in the Pr. Sanj.) *tūṇa* as well as *ūṇa* will be the Prākṛit equiv. for *ktwā*; cf. iv. 23, transl. note. The Pr. Sanj. (which always has *tūṇa* = *ktwā*) explains the *tt* by iii. 58.

At the end of these roots, when the passive<sup>1</sup> is signified, *vva* is to be employed; but *na* may also be used, as we infer from the *cha* in the Sūtra: as,

Suvvaī or suṇijjāi [vii. 8]; huvvaī or huṇijjāi; jivvaī or jiṇijjāi; luvvaī or luṇijjāi; dhuvvaī or dhuṇijjāi.

Srúyate, 'it is heard'; húyate, 'it is offered'; jíyate, 'it is conquered,' etc.

GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammai, gamijjāi; rammai, ramijjāi; hassai, hasijjāi.

Gamyate, 'it is gone'; ramyate, 'it is played'; hasyate, 'it is laughed.'

LIHER LIJJHAH. (59.)

*Lijjha* is substituted for the root *lih* (*liha*), 'to lick,' in the sense of the passive: as,

Lijjhai, 'it is licked.'

HRIKROR HÍRAKÍRAU. (60.)

For the roots *hri* and *kri*, *hira* and *kira* are severally substituted in the sense of the passive: as,

Hirai, 'it is seized'; kirai, 'it is done.'

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjāi or gahijjāi, 'it is seized.'

KTENA DIṆṆÁDAYAH. (62.)

*Diṇṇa*, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (*ḍudáu*), 'to give,' *diṇṇa*, 'given'; rud (*rudir*), 'to weep,' *ruṇṇam*, 'wept'; tras (*trasi*) 'to fear,' *hittham*, 'alarmed'; dah (*daha*), 'to burn,' *daddham*, 'burned'; ranj (*ranji*), 'to be attached to,' *rattam* (?), 'attached to.'

KHIDER VISÚRAH.<sup>2</sup> (63.)

For the root *khid* (*khida*), 'to be distressed,' *visúra* is substituted: as,

Virahena visúrai vála, 'the maiden is distressed by the absence (of her beloved).'

KRUDHER JÚRAH. (64.)

<sup>1</sup> *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

<sup>2</sup> W continues to refer the remaining Sūtras to the passive, but the *Adhikára* of Sút. 57 ended, no doubt, at Sút. 62.



For *krudh* (*krudha*), 'to be angry,' *júra* is substituted: as,  
*Júrai*, 'he is angry.'

CHARCHÉS CHAMPAH. (65.)

For *charch* (*charcha*), 'to study,' *champa* is substituted: as,  
*Champaï*, 'he studies.'

TRASER VAJJAH. (66.)

For *tras* (*trasi*), 'to fear,' *vajja* is substituted: as,  
*Vajjaï*, 'he fears.'

MRIJER LUBHASUPAU. (67.)

For *mrj* (*mrju*), 'to cleanse,' *lubha* and *supa* are substituted: as,  
*Lubhaï* or *supaï*, 'he cleanses.'

VUTTAKHUPPAU MASJEH. (68.)

For *masj* (*tumasjo*) 'to be immersed,' *vuṭṭa* (?) and *khuppa* are substituted: as,

*Vuṭṭaï*, *khuppaï*, 'he is immersed.'

DRĪṢEH PULAAṆIAKKA<sup>1</sup>AVAKKHÁH. (69.)

For the root *dr̥ś* (*dr̥śir*), 'to see,' *pulaa*, *niakka*, and *avakkha* are substituted: as,

*Pulaaï*, *niakkaï*, *avakkhaï*, 'he sees.'

ŚAKES TARAVAATĪRÁH. (70.)

For the root *śak* (*śakṣi*) 'to be able,' *tara*, *vaa*, and *tira* are substituted: as,  
*Taraï*, *vaaï*, *tiraï*, 'he is able.'

ŚESHĀṆÁM ADANTATÁ. (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a*: thus,

*Bhram* (*bhramu*), 'to wander,' *bhamai*, 'he wanders'; *chub* (*chubi*), 'to kiss,' *chumvai*, 'he kisses.'

<sup>1</sup> The Prák. Sanj. reads this Sút., "Dr̥śeh pulaa-niachchha-avakkha-sachchaváh;" the Sanksh. Sára has a Súra, given by Delius (Rad. Prák.) "Dr̥śeh pulaa-[Cod. -ṇaa]-niachchha-avakkha-[Cod. -jjha]-sachchava-pekkháh;" so that no doubt we should correct Vararuchi's *niakka* to *niachchha*, which is probably meant in the ex. of v. 2 [cf. p. 142]. In the 'Mahāvira-charita' (Trithen's ed.) we twice find the form *puloa* [p. 99, 3, *puloanto chittḥadi*; p. 100, 10, *asoavaniásamnuham pulocdi*] which is the only form I have met with like *pulaa* in the plays. Hema-ch. gives the forms *niachchha*, *pechchha*, *arayachchha*, *arayajjha*, *vajja*, *sachchava*, *dekkha*, *oakkha*, *avakkha*, *avaakkha*, *puloa*, *pulaa*, *niā*, *avaāsa*, *pāsa*.

## SECTION THE NINTIL.

NIPÁTÁH.<sup>1</sup> (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

## HUM DÁNAPRICHHÁNIRDHÁRAṆESHU. (2.)

*Hum* is a particle used in the sense of giving, asking, or speaking emphatically : as,

Hum geṇha appaṇo jám, 'Go, take your life'; Hum sáhusu sabbhávam, 'Wish good to the good' (?); Hum huvasu tunhikko, 'Come, be quiet.'

## VIA VEA AVADHÁRAṆE. (3.)

*Via* and *vea* are used in the sense of asseveration : as,

Evam via, evam vea, 'So, certainly.'<sup>2</sup>

## O SÚCHANÁPAŚCHÁTTÁPAVIKALPESHU. (4.)

*O* is used in the sense of indication, remorse and indecision ; for examples the Comment. refers us to the *Gátháh*, or poems written in Prákrit.<sup>3</sup>

## IRAKIRAKILÁ ANÍŚCHITÁKHYÁNE. (5.)

*Ira*, *kira*, and *kila* are used in doubtful assertion : as,

Pekkha ira teṇa hado, 'See, he was possibly killed by him.'

## HUM KKHU NÍŚCHAYAVITARKASAMBHÁVANESHU. (6.)

*Hum* and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

<sup>1</sup> As this Section treats only of interjections, etc., I have not translated all the examples in full.

<sup>2</sup> See Lass. App., p. 189.

<sup>3</sup> The Prákrit of these first nine Sections [Lassen's 'Dialectus Pracipua'] is peculiarly the poetic dialect. It is called the Máháráshtrí in xii. 32. The Saurasení is the form employed in prose.

Hum rakkhaso, 'What! is it a Rákshasa?'

ṆAVARAH KEVALE. (7.)

*Ṇavara* is used in the sense of 'only': as,

Ṇavara<sup>1</sup> aṇṇam, 'Only boiled rice.'

ÁNANTARYE ṆAVARI. (8.)

*Ṇavari* is used in the sense of immediate sequence, 'Then.'

KIṆO PRAŚNE. (9.)

*Kiṇo* is used in the sense of a question: as,

Kino duvvasi, 'Why are you agitated?'

AVVO DUHKHASÚCHANÁSAMBHÁVANESHU. (10.)

*Avvo* is used in the sense of distress, indication, or reflection: as,

Avvo kajjalarasaraṇjehim aechchhihim, 'Alas! (I am undone) by those eyes tinged with collyrium,' etc.

ALÁHI NIVÁRAṆE. (11.)

*Aláhi* is used in the sense of opposition: as,

Aláhi kalahalesena, 'Enough of this petty quarrelling.'

AĪ VALE SAMBHÁSHANE. (12.)

*Aī* and *vale* are used in the sense of addressing a person: as,

Aī mūlam pasúsai, 'Is the root dried up?' Vale kim kalesi avale, 'Come maiden, what are you thinking of?'

ṆAVI VAIPARÍTYE. (13.)

*Ṇavi* is used in the sense of contrariety: as,

Ṇavi taha pahasaī vála, 'Not even the maiden smiles.'<sup>2</sup>

SÚ KUTSÁYÁM. (14.)

*Sú* is used in the sense of censure: as,

Sú sivino, 'Sleep! for shame!'

RE ARE HIRE SAMBHÁSHAṆARATIKALAHÁKSHEPESHU. (15.)

<sup>1</sup> Perhaps this should be *navaram*; cf. Ratnávalí, p. 26, 12, 'Saraṇam navaram ekam.' Cf. Lenz, *Urvāśi*, App. p. 15.

<sup>2</sup> *Ṇavi* = *nāpi*, 'not even,' ['*nedum*,' Lass. p. 370]; the MSS. explain it by *viparitam* in the sense of perverse or contrary to one's expectation.

*Re*, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

Re má karehi, 'Oh! do not do it!' etc.

MMIVAMIVAVIÁ IVÁRTHE. (16.)

*Mmiva*, *miva*, and *via* are used in the sense of *iva*, 'like': as,  
Gaanam mmiva, (miva, or via,) kasaṇam, 'Black like the sky.'

[AJJA ÁMANTRANĒ.] (17.)

*Ajja* is used in the sense of courteous address: as,

Ajja mahāṇuháva kim karesi, 'What art thou doing, oh illustrious one?'<sup>1</sup>

ŚESHAH SANSKRITÁT. (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákrit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

---

<sup>1</sup> This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *árya*. •

## SECTION THE TENTH.

## PAIŚÁCHÍ. (1.)

The Paiśáchí is the dialect of the Piśáchas,<sup>1</sup> or 'goblins,' which (like the other dialects) is explained in this section by definitions and examples.

## PRAKṚITIḤ ŚĀURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Śaurasení (or the Prākṛit dialect peculiar to prose; *cf.* xii. 1).

## VĀRGĀNĀM TRITÍYACHATURTHĀYOR AYUJOR ANĀDYOR ĀDYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, nichehharo,<sup>2</sup> etc.

Gaganam, 'the sky'; meghah, 'a cloud'; rájá, 'a king'; nirjharah, 'a cascade,' etc.

## IVASYA PIVAH. (4.)

*Piva* is used for *iva*, 'like:' as,

Kamalam piva mukham, 'A face like a lotus.'

## ṆO NAH. (5.)

*Ṇ* is used for *ṇ*: as,

Taluní for taruní, 'a girl.'

<sup>1</sup> I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Venísamhára speak a kind of *Arddhamágadhi* [*cf.* Lass. p. 411], without the two peculiar features of the Paiśáchí, the dental nasal, and the substitution of hard for soft consonants.

<sup>2</sup> This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

## SHṬASYA SATAH. (6.)

*Saṭa* is used for *shṭa* : as,

Kasaṭam mama vaṭṭai, 'It is my sorrow.

## SNASYA SANAH. (7.)

*Sana* is used for *sna* : as,

Sanānam for snānam, 'bathing.'

## RYASYA RIAH. (8.)

*Ria* is used for *rya* : as,

Bháriá for bháryá, 'a wife.'

## JNASYA NJAH. (9.)

*Nj* is used for *jñ* : as,

Vinjáto, for vijnáta, 'known.'

## KANYÁYÁM NYASYA. (10.)

*Nj* is substituted for *ny* in the word *kanyá*, 'a girl:' as,

Kanjá.

## JJA CHCHA. (11.)

*Chch* is used for the *jj*, which in the Śaurasenī dialect is substituted for *ry* [cf. iii. 17] : as,

Kachcham for káryam, 'to be done.'

## RÁJNO RÁCHI TÁNASINĀSNISHU VÁ. (12.)

*Ráchi* is optionally used for *rájan*, 'a king,' before the case-affixes of the instr., abl., gen., and loc. singular : as, instr., *ráchinā* or *ranjá*; abl. and gen. *ráchino* or *ranjo*; loc., *ráchini* or *ranji*. 'Why do we specify these cases?' Because we have in nom. sing., *ráchá*, acc. sing., *ráchānam*, and acc. plur. *ranjo* by Sūtras 3, 9.

## KTWAS TÚNAM. (13.)

*Tūnam* is used for *ktwá*, the affix of the indecl. past participle : as,

Dátūnam for datwá, 'having given,' etc.

## HRIDAYASYA HITAAKAM. (14.)

*Hitaaka* is used for the word *hr̥idaya*, 'the heart:' as,

Hitaakam harasi me taluni, 'Maiden, thou ravishest my heart.'



## SECTION THE ELEVENTH.

## MÁGADHÍ. (1.)

The Mágadhí is the dialect of the Mágadhas, and it is here explained by definitions and examples.

## PRAKRITIḤ ŚĀURASENÍ. (2.)

The original of this dialect is the Śaurasení.

## SHASOH ŚĀH. (3.)

Ś is substituted for *sh* and *s*: as,

Máśe, viláśe, for máshah, 'a bean,' and vilásah, 'coquetry' [for the final *e*, cf. S. 10].

## JO YAH. (4.)

Y is substituted for *j*: as,

Yáyade for jáyate, 'he is born.' [For the *d*, cf. xii. 3.]

CHAVARGASYÁSPRIŚHTATÁ<sup>1</sup> TATHOCHCHÁRAṆAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprishṭatá*).

---

<sup>1</sup> This Sūtra is very unintelligible as it stands in the MSS. with *spashṭatá*, and Lassen's conjecture of *aspashṭatá* does not seem satisfactory; the above is merely given as a conjectural emendation. The *ābhyantara-prayatna*, or internal effort in the utterance of the palatals is properly *sprishṭa*, because the organs of utterance are 'in contact'; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *ishat-sprishṭa*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sāra's "Yapachavargayuktā manáguchekāryāk." *Asprishṭa* properly refers to the vowels, but may here perhaps mean simply *ishat-sprishṭa*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prākṛit [cf. Lass. p. 397.]

HRIDAYASYA HAÐAKKAH. (6.)

*Haðakka* is substituted for *hr̥idaya*, 'the heart:' as,  
Haðakke álaḷe mama, 'respect in my heart' (?).

RYARJAYOR YYAH. (7.)

*Yy* is substituted for *ry* and *ry*: as,  
Kayye, duyane *for* káryam, 'to be done,' durjanah, 'wicked.'

KSHIASYA SKAH. (8.)

*Sk* is substituted for *ksh*: as,  
Laskaśe, daske *for* rākshasah, 'a demon,' dakshah, 'clever.'

ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, 'I,' followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted: as,

Hake, hage, *or* ahake bhañāmi, 'I speak.'

ATA IDETAU LUKCHA. (10.)

*Su* is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed: as,

Eśi láá, eśe puliśe, eśa puliśa *for* esha rájá, 'this king,' esha purushah, 'this man.'

KTÁNTÁD UŚCHA. (11.)

*U* is substituted when the affix *su* follows a word ending with the affix *kta*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix: as,

Hasidu *or* haśidi, haśide, haśida, *for* hasitah, 'smiling.'

ÑASO HO VÁ DÍRGHATWAMCHA. (12.)

*Ha* is optionally substituted for *nas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened: as,

Puliśáha *or* puliśaśśa dhane *for* purushasya dhanam, 'the man's wealth.'

ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened: as,

Puliśá ágachchha, 'Approach, oh man.'—'Why do we say in the sense of the vocative?' Compare Vamhañáśśa dhane, 'the bráhmaṇ's wealth.'

CHITTHASYA CHISHTAH. (14.)

*Chishṭha* is the Mágadhi substitution for *chitt̥ha*, the Śauraseni form of

*shthá*, 'to stand: as,

Pulíśe chishthadi, 'the man stands.'

KṚṢṢMṚṢṢGAMÁM KTASYA DAH. (15.)

*Da* is substituted for the affix *kta* in the verbs *kṛi* (*ḍukṛin*), to do,' *mṛi* (*mṛin*), 'to die,' *gam* (*gamṛi*), 'to go:' as,

Kaḍe, made, gaḍe for *kṛitah*, 'done'; *mṛitah*, 'dead'; *gatah*, 'gone.'

KTWO DÁÑIH. (16.)

*Dáni* is substituted for the affix *ktwá*: as,

Śahidáni gaḍe, 'after having borne it, he went;' *karidáni áaḍe*, 'after having done it, he came.'

ŚṚIGÁLASYA ŚÍÁLÁŚÍÁLEŚÍÁLAKÁH. (17.)

For *śṛigála*, 'a jackal,' we have these three substitutes:

Śíálá, śíále, śíálake.

[As the Mágadhí dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sútras: which immediately follow those on the Śaurasení: Cf. App. C.

287. *Ata et sau punsi mágadhyám* [cf. Var. xi. 10].

288. *Rasor lásau* [cf. Var. xi. 3].

289. *Shasoh samyoge so 'grishme*, with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishma* (thus revoking the rule corresponding to Vararuchi, iii. 1): as, *hastí*, *śuskam*, *kastam* [sic]; but *gimha* = *grishma*.

290. *Ṭtashtḥayoh stah*. 'The cerebral *ṭ* joined to the dental *s*, is used for *ṭṭ* and *shth*: as, *bhasṭá* for *bhaṭṭá*, *kasṭe* for *kasṭham*, *śusṭu* for *susṭhu*.' <sup>1</sup>

291. *Stharthayoh stah*; with ex. *wastide* [*upasthita*], *astarati* [*artharati*?]. [The writing of *rtha* in the MSS. is doubtful.]

292. *Jadyayám yah*. 'Y is substituted for *j* and *dy*, and an initial *y* does not become *j* [cf. Var. ii. 31]: as, *yánádí*, *viyyá*, etc.

<sup>1</sup> This remarkable Sútra is borne out by the MSS. of the *Mṛichehha-katika* [cf. Stenzler, preface], which however have the palatal sibilant; but in Prinsep's *Girnar Inscription* [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-nya-jna-nyám nyah.*
294. *Vrajer jah*; with ex. *vanjadi* = *vrajati*, 'he goes.'
295. *Chhasya ścho 'nádau*; with ex., *gaścha* [*gachchha*], *puśchadi* [*prichchhati*].
296. *Kśhasya skah.* [cf. Var. xi. 8; the *ska* is here written with the *jihvámūliya*.]
297. *Skah preksháchakshoh* [this *ska* is not written with the *jihvámūliya*]; with ex. *peskadi* = *prekshate*, and *áchaskadi* = *áchakshate*.
298. *Tishṭhaś chishṭhaḥ*; <sup>1</sup> with ex. *chishṭhadi* [cf. Var. xi. 14].
299. *Avarṇád vá ṇaso dāhah* <sup>2</sup> [cf. Var. xi. 12].
300. *Ámo dāha vá*; with ex. *śayaṇāha* or *śayaṇānam*.
301. *Aham-vayamor hage* [cf. Var. xi. 9].
302. *Śesham saurasenivat* [cf. Var. xi. 2].

---

<sup>1</sup> One MS. has *shṭa* for *shṭha*.

<sup>2</sup> This *ḍ* is merely an 'it' or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; cf. Pāṇini, vi., 4, 143. Vararuchi never uses this sign.

## SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāshṭrī (or Prākṛit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhāmaha's commentary on this Section, many of Vararuchi's Sūtras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; cf. Lass. App., pp. 49—58.]

---

(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Vārado* = *vyāpṛitah*.

(5.) *Puḍo* or *puḍḍah* = *putrah*.

(6.) *Giddho* = *grīdhrah*.

(8.) The Māhārāshṭrī forms, by iii. 5, are *savvaṇṇo*, etc., while the prose forms by this Sūt. are *savvaṇṇo*, etc.

(9.) *Ia* is the proper prose form of the indecl. part.; cf. Hema-ch. 271.

(10.) *Kādua*, *gadua* = *kṛitwā*, *gatwā*; cf. Hema-ch. 272.

(11.) This allows such a form as *vaṇāṇi* for the neuter nom. or acc. plural, as well as the Māhār. *vaṇḍi* [v. 26].

(12.) Cf. Hema-ch. 269.

(13.) *Bhavissadi*, *havissadi*, *huvissadi* are the common prose forms of the future of *bhū*, not the contracted forms *hossam*, *hohimi*, etc.

(14.) *De* is used for the root *dā*, as *dedi* = *dadāti*; but *daissam* = fut. *dāsyāmi*.

(15.) *Kara* is the prose substitute for *kṛi*; *kuṇa* [viii. 13] is restricted to verse.

(16.) *Chit̥ṭha* = *sh̥thá*, as *chit̥ṭhadi* [*cf.* vi. 63, xi. 14].

(17.) *Sumara* is the prose form for *sm̥ri*; the other form in viii. 18 is poetical.

(18.) *Cf.* v. 14, Var. Lect.

(19, 20.) These are conjectural. "*Achēhha* is used in prose for the root *as*, 'to be:' as, *achēhhāmi* = *asmi*." Lassen (p. 346) quotes from the Sanksh. Sāra *achēhhaṭi*, *achēhhanti*, *achēhhattha* or *achēhhaha*. "*Atthi* is used in prose for the root *as*, 'to be,' with the personal affix *tip*, i.e., *asti*."

(21.) This is conjectural; *cf.* Lass. App., p. 56, and Sanksh. Sāra, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [*third*] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karīsam*, for *karishyāmi*.

(22.) *Itthi* is the prose form for *strī*, 'a woman.'

(25.) This allows the form *vaam*, 'we,' as well as the *amhe* of vi. 43.

(26.) If we adopt Lassen's first conjecture *ñeh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *ñeh ssihitthāh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *ñeh ssitthau* is no doubt the true reading.

(27.) The *ātmanepada* affixes are not used in prose; *cf.* Lass. p. 380.

(28.) This Sūt. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Māhār. by vii. 34.

(29.) This seems to imply that *e* may be used for the first person of the imperative or potential [*cf.* Lass. App.] as *bhave* for *bhaveyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18?] may be also used.

(30.) *Cf.* iii. 18.

(31.) If Lassen's conjecture is correct, the forms of ii. 35 are not used in prose.

(32.) This Sūt. is important, as fixing the name of the principal Prākṛit dialect, with which the Śaurasenī so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prākṛit, with the exception of the points mentioned in this Section.



## APPENDIX D.

ON PAGE 132 (III. 58).

It has been stated in the little Introduction to Prākṛit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants; with the two subsidiary rules, (*a*) if the long vowel be retained, one of the consonants is elided, and (*b*) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prākṛit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sūtras? The MS. W has indeed a spurious Sūtra, *Samyoga-pūro hraswah*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prākṛita Sanjīvanī, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of 'áścharya' to 'achehhera' (see note, p. 109). Bhāmaha resorts to an artifice to include a partial application of (*b*) in i. 17; and the Sanksh. Sāra allows (*b*) in its 190th rule, '(dirghah) *ad id ul lupta-ryanjane.*' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Pāda i. Sūt. 42) *Lupta-ya-ra-ra-śa-sha-sām śa-sha-sām dirghah*;—'wherever a *y, r, v, ś, sh* or *s* is elided, which precedes or follows an *ś, sh*, or *s*, the preceding vowel is lengthened: as, *Pásai, śiso, áso, púso*, etc., for *Páśyati, śishya, áśwa, pushya*, etc.'—(Pāda ii. Sūt. 90) *Na dirghānuswárāt* (which follows a Sūt. corresponding to Var. iii. 50, *q.v.*); 'the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden *after a long vowel* or an anuswāra [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lákshañika*] or are the original letters of the word [*aldákshañika*]; as *nísāso* for *nīśwāsa* (where the *i* is lengthened by Hema-chandra's rule quoted above); *ísaro* for *īśvara* (where the *ī* is originally

long), and similarly *pháso*, *pásam* for *sparśa* and *párśwa*,<sup>7</sup> etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevādi*, as he had before done in a similar case in i. 20 by *tundu-rūpeshu*, which at once defines the class of words to which it applies; see Comment., *ad locum*. Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sūtra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prākṛit, and only became fully recognised in later times?

## APPENDIX E.

## HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(Cf. Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prákr̥it Grammar, the following Sútras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskr̥it explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; cf. Inst., pp. 167-9.]

3. *Dirgha-hraswau mitho vṛittau*.—Vṛittau samāse swarāṇām dirgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dirghah; (*antarvedih*) *antāveī*; kwachin na bhavati, 'juraiano;' kwachid vikalpah, (*pati-griham*) *pāiharam pāiharam*, etc. : dirghasya hraswah [examples obscure in MSS.]—kwachid vikalpah, *jāūnaadam jāūnaadam, naisottam naisottam, vahumuham vahumuham* [cf. note, p. 135].

4. *Padayoh sandhir vā*.—Sanskṛitoktah sandhih sarvah prākṛite padayor vyavasthitavibhāshayā bhavati; *vāsesi vāsa isi* [= *vyāsa rishih*?]; *visamāavo visamāavo* [explained in marg. by *vishamātāpah*], etc.—Padayor iti kim? *pāu, paī*, etc.—Bahulādhikārāt<sup>1</sup> kwachid ekapade 'pi; *kāhii, kāhī*.

5. *Na yuvarṇasyāsve*. *Ivarṇasya uvarṇasya* cha, asve varṇe pare [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . Aswa iti kim? *Puhaviśo* [= *prithivī + īśa*].

6. *Edotoh sware*.—Ekāra-okārayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvṛitte*.—Vyanjana-sampṛiktah swaro, vyanjane lupte, yo 'vāśishyate, sa 'udvṛitta' iha uchhyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvṛitta*]; swarasya, udvṛitte sware pare, sandhir na bhavati. [Cf. Lass. Inst., p. 170].

8. *Tyādeh*.—Tip-ādīnām swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk*.—Swarasya, sware pare, bahulam lug bhavati; *nīsāsūsāsā = nīśwāsochchhwāsau* (*nīśwāsa + uchchhwāsa*). [Cf. note transl. p. 136.]

<sup>1</sup> For this, see Preface.

# INDEX OF PRÁKRIT WORDS

OCcurring IN THE FOREGOING PAGES.<sup>1</sup>

## A. (अ)

Ai = ayi, ix. 12 (not *api*).

Ansú = aśru, iv. 15 (for gender, *cf.* note p. 137).

Anso = ansah, iv. 14 = aśwah, iv. 15.

Akko = arkah, ii. 1. iii. 3.

Aggi = agnih (v. 14-18. vi. 60, 61.

Aggho = argah, ii. 1.

Ankuso = ankuśah, ii. 43.

Anko = ankah, iv. 17.

Ankollo = ankoṭṭah, ii. 25 (Sans. 'ankolah'?)

Angulí = angurí, ii. 30.

Achchha = as (*root*), xii. 19 (*Śaur.*)?

Achchham = akshi, iv. 12, 20.

Achchhí = akshi, iii. 30. iv. 20.

Achchharian = áścharyam, xii. 30. (*Śaur.*)

Achchheram = áścharyam, i. 5. iii. 18, 40.

Ajaso = ayaśas, ii. 2.

Ajja = aho, ix. 17 (árya or adya?).

Ajjhá = adhyáyah, iii. 28.

Atthí = asthi (*neut.*), iii. 11, 51.

Anuttanta, } = anuvartamána, iv. 5.  
Anuvattanta, }

Anṇahavaṇṇam = anyathávachanam, i. 14.

Atulam = atulam, ii. 2.

Attá, attáno = átman, v. 46 (var. lect.)

Atto = ártah, iii. 24.

Atthi = asti, xii. 20 (*Śaur.*)?

Addhá, addháno = adhwá, v. 47.

Adhíro = adhírah, ii. 27.

Apáro = apárah, ii. 2.

Appá, appáno = átmá, iii. 48. v. 45, 46.

Appullam = átmíyam, iv. 25.

Amú = asau (*declined*), vi. 23.

Ambam = amram, iii. 53 (*cf.* note transl.).

Amso = ansah, iv. 14.

<sup>1</sup> As this Index is intended to comprise chiefly the *useful* Prákrít words, I have not always inserted those Prákrít examples which only reproduce the Sanskrít forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákrít form differs in gender from the Sanskrít, I have noticed the discrepancy.

Amha, } = asmákam, vi. 51.  
 Ambhānam, }  
 Amhe,  
 Amhe = vāyam, asmān, vi. 43.  
 Amhehim, etc. = asmābhih, etc, vi.  
 47, 49, 53.  
 Ariho = arhah, iii. 62.  
 Are, *particle*, ix. 15.  
 Aláhi = alam, ix. 11.  
 Aliam = alíkam, i. 18.  
 Alhádo = áhládah, iii. 8.  
 Avakkhañ = paśyati, viii. 69.  
 Avajalam = apājalām, ii. 2.  
 Avaran̄ho = aparālmah, iii. 8.  
 Avari = upari, i. 22.  
 Avavásai = avakásate, viii. 35.  
 Avaváhañ = avagáhate, viii. 34.  
 Avaharañ = avaharati, iv. 13.  
 Avaháso = avahásah, iv. 21.  
 Avahovásam = ubhayapārśwam, iv.  
 33.  
 Avasariam = apasritam, iv. 21 (v.l.).  
 Arvo = aho, ix. 10 (*cf.* Lass. p. 369).  
 Asivam, asivvam = aśivam, iii. 58.  
 Asu, asum iv. 16; *see* ásu, *infra*.  
 Aso (or rather 'áso,' *cf.* i. 2) = aśwah,  
 iii. 58.  
 Assa, assim = asya, asmin, vi. 15-17.  
 Asso = aśwah, i. 2. iii. 58.  
 Aha = asau, adas, vi. 24.  
 Ahaam = aham, vi. 20.  
 Ahake = aham (*Māg.*), xi. 9.  
 Aham = aham, vi. 40.  
 Ahammi = aham, mām, vi. 41.  
 Ahijái = abhijátih, i. 2.  
 Ahimajjú = abhimanyuh, iii. 17.  
 Ahimunko = abhimuktah, iv. 15.

## Á. (आ)

Áado = ágatah, ii. 7.  
 Áidi = ákritih, ii. 7.  
 Áudi = ávritih, ii. 7.  
 Áṇattí = ájnaptih, iii. 55.  
 Áná = ájñá, iii. 55.  
 Ánálakkhambho, } = álānastambhah,  
 Ánálakhambho, } iii. 57. iv. 29.  
 Ádaro = ádarah, ii. 2.  
 Ápelo = ápidah, i. 19.  
 Ámelo = ápidah, ii. 16.  
 Ávatto = ávartah, iii. 24.  
 Ási = ásit, vii. 25.  
 Áso = aśwah, i. 2. (iii. 58?).  
 Ásu, ásum = ásu (*conject.*) iv. 16.  
 Ahijái = abhijátih, i. 2.

## I. (इ)

Ia = iti, i. 14.  
 Iarassim, etc. = itarasmīn, vi. 2.  
 Ingálo = angárah, i. 3. ii. 30.  
 Ingiajjo = ingitajnah, iii. 5.  
 Ingian̄no = ingitajnah, xii. 8. (*Śaur.*)  
 Inam }  
 Inam } = idam, vi. 18.  
 Idam }  
 Itthí = strí, xii. 22. (*Śaur.*)  
 Ima = idam (crude form), vi. 14,  
 15, 16.  
 Iminá, imeṇa = anena, vi. 3, 14.  
 Imesim = eśhām, áśám, vi. 4.  
 Isi (ísi?) = íshat, i. 3.  
 Isí = rishih, i. 28.  
 Issaro = íśwarah, iii. 58.  
 Iha = idam (*loc. sing.*), vi. 16, 17.

## I. ( ई )

Ísálú = írsháván, iv. 25.

Ísaro = íswarah, iii. 58.

## U. ( उ )

Ua, uaha = paśya, paśyata, i. 14  
(*cf.* transl. note).

Ukká = ulká, iii. 3.

Ukkero = utkarah, i. 5.

Ukkhaam, ukkhá- = utkhátam, i. 10.

Uchchhá = ukshá, iii. 30.

Uchchhitto = utkshiptah, iii. 30.

Uchchhú = ikshuh, i. 15. iii. 30.

Ujjuo = řijuh (řijukah), iii. 52.

Uttarijjam, } = uttaríyam, ii. 17.  
Uttaríam, }

Udú = řituh, i. 29. ii. 7.

Uddhumái = uddhamati, viii. 32.

Uppalam = utpalam, iii. 1.

Uppáo = utpátah, iii. 1.

Ubbhavaĩ = udbhavati, viii. 3.

Umbaram = udumbaram, iv. 2.

Umhá = ushmá, iii. 32.

Ulavo = ulapah, ii. 15.

Ulúhalam = ulúkhalam, i. 21.

Uvvivaĩ = udvijate, viii. 43.

Uvvellaĩ = udveshtate, viii. 41.

Uvasaggo = upasargah, ii. 15.

Ussavo = utsavah, iii. 42. (*cf.* v.l.)

Ussuo = utsukah, iii. 42.

## E. ( ए )

Ea = eva, iv. 5.

Eam = ekam, iii. 58 = evam, iv. 5.

Eáraha = ekádaśa, ii. 14, 44.

Ekkam = ekam, iii. 58.

Enhim = idánim, iv. 33.

Ettiam, } = etávat, iv. 25, Comm.

Eddaham, } (*cf.* App. B.)

Etto = etasmát, vi. 20, 21.

Ettha = etasmin, vi. 21 (or rather  
'atra'; *cf.* Lass. p. 129).

Edam = etad, enam, vi. 22.

Ediṇá, edeṇa = etena, vi. 3.

Edesim, } = cteshám, etásám, vi. 4.  
Edána, }  
Edánam, }

Erávaṇo = airávatah, i. 35. ii. 11.

Eriso = idrīśah, i. 19, 31.

Evva = eva, iv. 5.

Eśa, eśi, eśe = eshah, xi. 10. (*Mág.*)

Esa, eso = eshah, vi. 19, 22.

## O. ( ओ )

Okkhalam = ulúkhalam, i. 21.

Ováhaĩ = avagáhate, viii. 34.

Ovásai = avakásate, viii. 35.

Osáriam = apasáritam, iv. 21.

Oháso = avahásah, iv. 21.

## K. ( क )

Kaam = kṛitam, i. 27. v. 23 (*cf.* note)

Kaĩavo = kaitavah (?), i. 36.

Kaĩá = kadá, vi. 8.

Kai = kapih, ii. 2.

Kaiúrao = kauravah, i. 42.

Kaiúalo = kauśalam (?), i. 42.

Kacheham = káryam, x. 11. (*Paś.*)Kanjá = kanyá, x. 10. (*Paś.*)Kanjaá = kanyaká, xii. 7. (*Śaur.*)



- Kade = kṛitah, xi. 15. (*Māg.*)  
 Kadhaī = kwathati, viii. 39.  
 Kadhoram = kathoram, ii. 24.  
 Kanaam = kanakam, ii. 42.  
 Kaniāro, kanni- = karṇikārah, iii. 58.  
 Kannaūram, } = karṇapūram, iv. 1.  
 Kannaūram, }  
 Kaneru = karenuh (*fem. only*) iv. 28.  
 Kanho = kṛishṇah, iii. 33, 61.  
 Kattari = kartari, iii. 24.  
 Katto, kado = kasmāt, vi. 9.  
 Kattha, kammi, etc. = kasmin, vi. 7.  
 Kadua = kṛitwā, xii. 10 (*Śaur.*); *cf.*  
     Hema-ch. App. C.  
 Kandoṭto = utpalam (*Sans. kandoṭah?*)  
     iv. 33.  
 Kamandho = kabandhah (*Sans. ka-*  
     *mandhah?*), ii. 19.  
 Kammo = karman, iv. 6, 18.  
 Kamso = kansah, iv. 14. (note tr.)  
 Kayye = kāryam, xi. 7. (*Māg.*)  
 Kara = kṛi (*dukrin*) viii. 13. xii. 15,  
 Karidāni = kṛitwā, xi. 16 (*Māg.*)  
 Karisa = kṛish (*root*), viii. 11.  
 Kariso = karishah, i. 18.  
 Kalambo = kadambah, ii. 12.  
 Kaluṇam = karuṇam, ii. 30.  
 Kalhāram = kahlāram, iii. 8.  
 Kasatam = kasṭam, x. 6. (*Paṭ.*)  
 Kasano = kṛishṇah, iii. 61.  
 Kasāam = kashāyam, ii. 43.  
 Kaha, kaham = katham, iv. 16.  
 Kahim, etc. = kasmin, vi. 7, 8.  
 Kā = kṛi (*dukrin*), viii. 17.  
 Kāūṇa = kṛitwā, iv. 23. viii. 17.  
 Kātūnam = kṛitwā, x. 13. (*Paṭ.*)  
 Kālasam, Kālāa- = kālāyasam, iv. 3.  
 Kāsa = kasya, vi. 5.  
 Kāham = karishyāmi, vii. 16.  
 Kāhāvaṇo = kārshāpaṇah, iii. 39.  
 Kāhīa = chakāra, viii. 17; *cf.* vii. 24.  
 Kāhe = kadā, vi. 8.  
 Kīi = kṛitih, i. 28.  
 Kichechá = kṛityā, i. 28.  
 Kiṇā = kena, vi. 3.  
 Kiṇai = kṛināti, viii. 30.  
 Kiṇo = kinnu, ix. 9.  
 Kittī = kṛitih, iii. 24.  
 Kira, kila = kila, ix. 5.  
 Kiriā = kṛiyā, iii. 60.  
 Kirīto = kṛitah, iii. 62.  
 Kilanto = klāntah, iii. 62.  
 Kiliṭṭham = klišṭam, iii. 60.  
 Kileso = kleśah, iii. 62.  
 Kilittam = kṛiptam, i. 33.  
 Kivā = kṛipā, i. 28.  
 Kisaro = kṛīśarah, i. 28.  
 Kisī = kṛishih, i. 28.  
 Kissā = kasyāh, vi. 6.  
 Kīa, kīā, kīi, kie, = kasyāh, vi. 6  
     (*cf.* v. 24, transl. note).  
 Kīrai = kṛiyate, viii. 60.  
 Kīse = kasyāh, vi. 6.  
 Kualaaam, kuva- = kuvalayam, iv. 5.  
 Kukkheao = kauksheyakah, i. 44.  
 Kuchchhi = kukshih, iii. 30.  
 Kuṇa = kṛi (*dukrin*), viii. 13.  
 Kumbhaāro, } = kumbhakārah,  
 Kumbhāro, } iv. 1.  
 Kusumappaaro, } = kusumaprakarah,  
 Kusumapaaro, } iii. 57.  
 Kedhavo = kaṭṭabhah, ii. 21, 29.  
 Kettiam, } = kiyat, iv. 25, Comm.  
 Keddaham, } *cf.* App. B.

Keriso = kīdrīśah, i. 19; *cf.* i. 31.  
 Kelāso = kailāsah, i. 35.  
 Kevatṭao = kaivartakah, iii. 22.  
 Kesim = keshām, kāsām, vi. 4.  
 Kottimam = kuṭṭimam, i. 20.  
 Kotthuho = kaustubhah, i. 41. iii. 12.  
 Komuí = kaumudí, i. 41.  
 Kosambí = kauśámbí, i. 41.  
 Kosalo = kauśalam (?), i. 42.  
 Kkhu = khalu, ix. 6.

### Kh. (ख)

Khañam = kháditam, i. 10.  
 Khaggo = khaḍgah, iii. 1.  
 Khaṇam = kshaṇam, iii. 31.  
 Khado = khsatah, iii. 29.  
 Khando = skandah, iii. 29.  
 Khandho = skandhah, iii. 29.  
 Khamá = kshamá, iii. 31 = kshamá,  
 iii. 63.  
 Khambho = stambhah, iii. 14, 50.  
 Khaliām = skhalitam, iii. 1, 50.  
 Khá = khád (*root*), viii. 27.  
 Kháiam = kháditam, i. 10.  
 Khánu = sthánuh, iii. 15.  
 Khujjo = kubjah, ii. 34.  
 Khuppa = masj (*root*), viii. 68.  
 Khodao = sphoṭakah, iii. 16.

### G. (ग)

Gáa = gadá, ii. 2.  
 Gaüravam = gauravam, i. 43.  
 Gao = gajah, ii. 2.  
 Gaggaro = gadgadah, ii. 13.  
 Gachehham = gamishyāmi, vii. 16.  
 Gade = gatah, xi. 15. (*Māg.*)

Gaddo = gartah, iii. 25.  
 Gaḍḍaho = gardabhah, iii. 26.  
 Gadua = gatwá, xii. 10. (*Saur.*)  
 Gabbhinam = garbhitam, ii. 10.  
 Gammaī, }  
 Gamijjāī, } = gamyate, vii. 9. viii. 58.  
 Gamíaī, }  
 Gariho = garhah, iii. 62.  
 Garuam, } = gurn, gurví, i. 22 (*cf.*  
 Garuí, } iii. 65).  
 Gahavaí = grihapatih, iv. 32.  
 Gahijjāī, gáhi- = grihyate, viii. 61.  
 Gahiram = gabhíram, i. 18.  
 Gá, gúa = gai (*root*), viii. 25. 26.  
 Gáravam = gauravam, i. 43.  
 Gáhá = gáthá, ii. 27.  
 Giṭṭhí = grishṭih, i. 28.  
 Giddho = grīdhrah, xii. 6 (*Saur.*)?  
 Gimho = grīshmah, iii. 32.  
 Girá = gir, iv. 8.  
 Guṇṭhí = grishṭih, iv. 15.  
 Gujjhao = guhyakah, iii. 28.  
 Geṇha = grah (*root*), viii. 15 = grī-  
 hāṇa, ix. 2.  
 Gotṭhí = goshtī, iii. 1.  
 Golá = godávarí, iv. 33.

### Gh. (घ)

Ghaṇá = ghriṇá, i. 27.  
 Gharam = grīham, iv. 32, 33.  
 Ghe, } = grah (*root*), viii. 16 (*cf.*  
 Ghet, } transl.).  
 Gheúna = grīhítwá, iv. 23.  
 Ghattavvam = grahítavyam, viii. 16.  
 Ghetṭúna = grīhítwá, viii. 16 (*cf.*  
 note, transl.).

Ghettúnam = gr̥hítwá, x. 13. (*Paś.*)

Ghola = ghūṇa (*root*), viii. 6.

### Ch. (च)

Chaitto = chaitrah, i. 36.

Chautthí = chaturthí, i. 9.

Chaüddaha = chaturdaśa, ii. 14.

Chaüddahí = chaturdaśí, i. 9.

Chadn, cháḍu = cháṭu, i. 10.

Chatuṇham (chaüṇham?) = chatur-  
nám, vi. 59.

Chattári, } = chatwárah, chaturah,  
Chattáro, } vi. 58.

Chandimá = chandriká, ii. 6.

Chando, chandro = chandrah, iii. 4.

Chamaram, chá- = chámaram, i. 10.

Champaĩ = charchayati, viii. 65.

Chalaĩ, challaĩ = chalati, viii. 53.

Chalaṇo = charaṇah, ii. 30.

Chátuliam = cháturyam, iv. 33.

Chitṭha = shṭhá, xii. 16 (*Śaur.*); *cf.*  
vi. 63. xi. 14.

Chipaĩ = chinoti, viii. 29.

Chindham, } = chihnam, i. 12. iii.

Chendham, } 34.

Chiládo = kirátah, ii. 30, 33.

Chishṭha = shṭhá, xi. 14. (*Mág.*)

Chihuro = chikurah, ii. 4.

Chumvaĩ (-baĩ) = chumbati, viii. 71.

Chotthí, } = chaturthí, chaturdaśí,

Choddahí, } i. 9; *cf.* ii. 44.

Choriam = chauryam, iii. 20.

### Chh. (छ)

Chhatthí = shashṭhí, ii. 41.

Chhaṇam = kshaṇam (kshaṇah?),  
iii. 31.

Chhattavaṇṇo = saptaparnah, ii. 41.

Chhamá = kshamá, iii. 31.

Chhammuho = shaṇmukhah, ii. 41.

Chhámam = kshámam, iii. 30.

Chhávao = śávakah, ii. 41.

Chháhá, -í = chháyá, ii. 18. v. 24.

Chhindaĩ = chhinatti, viii. 38.

Chhíram = kshíram, iii. 30.

Chhuam = kshutam, iii. 30.

Chhunṇo = kshunṇah, iii. 30.

Chhuddho = kshubdhah, iii. 30.

Chhulam = kshurah (*masc.*) iii. 30.

Chhettam = kshetram, iii. 30.

### J. (ज)

Jaá, jaĩ = yadá, i. 11.

Jaía, *etc.* = yadá, vi. 8.

Jaüṇaadam, } = yamunáṭaṭam, iv. 1.  
Jaüṇaadam, }

Jaüiná = yamuná, ii. 3.

Jakkho = yakshah, ii. 31. iii. 29, 51.

Jaṇjo = yajnah, xii. 7. (*Śaur.*)

Jaṭṭhí = yasṭhí, ii. 31. (*cf. note, tr.*)

Jaḍharam = jaṭharam, ii. 24.

Jaṇṇao = janakah, iii. 52.

Jaṇṇo = yajnah, iii. 44.

Jaṇhú = jahnuh, iii. 33.

Jatto, jado = yasmát, vi. 9.

Jampaĩ = jalpati, viii. 24.

Jambháaĩ = jimbhate, viii. 14.

Janmo = janma, iii. 43. iv. 18.

Jaso = yaśas, ii. 31. iv. 6, 18.

Jaha, jahá = yathá, i. 10.

Jahaṇo (-ṇam?) = jaghanam (*neut.*),  
ii. 27.

Jahitṭhilo = yudhishṭhirah, i. 22.  
ii. 30.

Já = yávat, iv. 5.

Jána = jná (*root*), viii. 23.

Jámáuo = jámatṛikah, i. 29.

Jámáá, -aro = jámátá, v. 35.

Jáva = yávat, iv. 5.

Jása = yasya, vi. 5.

Jáhe = yadá, vi. 8.

Jīna = jī (*root*), viii. 56, 57.

Jīná = yena, vi. 3.

Jivvaṛ = jiyate, viii. 57 (*cf.* vii. 9).

Jissá, *etc.* = yasyáh, vi. 6.

Jíam = jívitam, ii. 2. iv. 5.

Jíi, jíc, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).

Jíá = jyá, iii. 66.

Jíviam = jívitam, iv. 5.

Jíhā = jīhwá, i. 17. iii. 54.

Jujjhaṛ = yudhyate, viii. 48.

Juguchehhá = jugupsá, iii. 40.

Juggam = yugmam, iii. 2.

Juvá, juváno = yuvá, v. 47.

Júra = krudh (*root*), viii. 64.

Jettiam, } = yávat, iv. 25 (*cf.* App.

Jeddaham, } B.)

Jevva = eva, xii. 23. (*Śaur.*)

Joggo = yogyah, iii. 2.

Jovaṇavanto = yauvanaván, iv. 25.

Jovvaṇam = yauvanam, i. 41. iii. 52.

### Jh. ( झ )

Jhá, jháa = dhyai (*root*), viii. 25, 26.

Jhijja = kshi (*root*), viii. 37.

### Th. ( ठ )

Thá, tháa = shthá (*root*), viii. 25, 26.

Thiam = sthitam, v. 13, 22.

### D. ( ढ )

Ḍaṇḍo = daṇḍah, ii. 35 (*cf.* xii. 31).

Ḍasaṇo = daśanah, ii. 35.

Ḍolá = dolá, ii. 35 (*cf.* xii. 31).

### N. ( ण )

Ṇaṇam = nayanam, ii. 2.

Ṇaaram = nagaram, ii. 2.

Ṇaiggámo = nadígrámah, iii. 57.

Ṇaisotto = nadísrotas, iv. 1 (*cf.* iii. 52)

Ṇái = nadí, ii. 42. v. 19-22, 29. vi. 60.

Ṇaigámo = nadígrámah, iii. 57.

Ṇaisotto = nadísrotas, iv. 1.

Ṇaūlam = nakulam, ii. 2.

Ṇakkho = nakhah, iii. 58.

Ṇaggo = nagnah, iii. 2.

Ṇachchaṛ = nṛityati, viii. 47.

Ṇaṭṭao, -í = nartakah, -kí, iii. 22.

Ṇaḍo = natah, ii. 20.

Ṇavara = kevala, ix. 7.

Ṇavari, *particle*, ix. 8.

Ṇavi = na + api, ix. 16.

Ṇaham = nabhas, iv. 6, 19.

Ṇaho = nakhah, iii. 58.

Ṇáhalo = láhalah (?), ii. 40; *cf.*  
var. lect. and note, transl.

Ṇiachchha (?) = dṛiś, viii. 69; *cf.*  
note, transl. and v. 2.

Ṇiechham = nityam, iii. 27.

Ṇijjharo = nirjharah, iii. 51.

Ṇiṭṭhuro = nishṭhurah, iii. 1.

Ṇidálam = laláṭam (Sans. *nīṭālam*),  
iv. 33.

Ṇiddá = nidrá, i. 12.

Ṇiddálú = nidráván, iv. 25.

Nīpháo = nishpáyah, iii. 35.  
 Nīmáñai = nirmáti, viii. 36.  
 Nivattao = nivartakah, iii. 24.  
 Nivido = nivīdah, ii. 23.  
 Nirvudam = nirvritam, i. 29.  
 Nirvudí = nirvritih, ii. 7.  
 Nisadhó = nishadhah, ii. 28.  
 Nísá = nísá, ii. 43.  
 Nissásó = níswásah, iii. 58.  
 Nihaso = nikashah, ii. 4.  
 Nihio, } = nihitah, iii. 58 (*cf.* iv.  
 Nihitto, } 33.  
 Nísásó = níswásah, iii. 58.  
 Nūnam, nūpa = nūnam, iv. 16.  
 Neuram = nūpuram, i. 26.  
 Nēddam = nídam, i. 19. iii. 52.  
 Nēddá = nidrá, i. 12.  
 Neho = snehah, iii. 1, 64.  
 No (*ne* var. lect.) = nah, vi. 44, 51.  
 Nomalliá = navamalliká, i. 7.  
 Nolla = nud (*root*), viii. 7.  
 Nháñam = snánam, iii. 33.

# T. ( त )

Taá, tai = tadá, i. 11.  
 Taáñim = tadánim, i. 18.  
 Taiam = taitíyam, i. 18.  
 Tai, tae, etc. = twayá, twayí, vi. 30.  
 Taiá = tadá, vi. 8.  
 Taitto, etc. = twat, vi. 35.  
 Tam = tad, tam, vi. 22.  
 Tam = twam, vi. 26. twám (?), vi. 27.  
 Tansam = tryasram, iv. 15.  
 Tañam = triñam, i. 27.  
 Tañni = tanví, iii. 65.  
 Tambam (?) = támmam, iii. 53 (*cf.*  
 note, transl.)

Tambo = stambah, iii. 13.  
 Tarai, tirai = śaknoti, viii. 70.  
 Taláam = tadágah (*musc.*), ii. 23.  
 Talavēñtam = tálavrintakam, i. 10.  
 Taluni = taruní, x. 5 (*Paś.*)  
 Taha, tahá = tathá, i. 10.  
 Tahi, -m = tazmin, tarhi, iv. 16. vi. 7.  
 Tá = távat, iv. 5.  
 Táriso = tádrīśah, i. 31.  
 Tálavēñtam = tálavrintakam, i. 10.  
 Táva = távat, iv. 5, 6.  
 Tása = tasya, vi. 5, 11.  
 Táhe = tadá, vi. 8.  
 Tiná = tena, vi. 3.  
 Tinñi = trayah, trin, vi. 56.  
 Tinham = tīkshñam, iii. 33. = tra-  
 yáñam, vi. 59.  
 Tissá, tīse, tīe, -á, etc. = tasyáh, vi. 6.  
 Tihim, tísu = tribhih, -shu, vi. 55, 60.  
 Tujjha, tumha, etc. = tava, vi. 31.  
 Tujjhe = yúyam, yushmán, vi. 28,  
 29. (*Yushmad* declined, vi. 26—39)  
 Tunhio, -hikko = túshnikah, iii. 58.  
 Tum, }  
 Tumam, } = twam, twám, vi. 26, 27.  
 Tumái = twayá, vi. 33.  
 Tumo, tuha = tava, vi. 31.  
 Turiam = twaritam, viii. 5.  
 Tuvara = twar (*root*), viii. 4.  
 Tuhaaddham, }  
 Tuhaddham, } = taváddham, iv. 1.  
 Túram = túryam, iii. 18, 54.  
 Túsañ = tushyati, viii. 46.  
 Te = te, vi. 22. = tava, twayá, vi. 32.  
 Tettiam, } = távat, iv. 25 (*cf.*  
 Teddaham, } App. B.)  
 Teraha = trayodáśa, ii. 14, 41.

Teraho = trayodaśah, i. 5.  
 Teloam, } = trailokyam, i. 35.  
 Tellokkam, } iii. 58.  
 Tesim = teshám, tásám, vi. 4.  
 To, tatto = tasmát, vi. 10.  
 Tonḍam = tuṇḍah (*masc.*), i. 20.  
 Tti = iti, i. 14 (*cf.* App. A, 27.)

### Th. ( थ )

Thavao = stavakah, iii. 12, 50.  
 Thánú = sthāṇuh (*Śiva*), iii. 15.  
 Thimpa = triṇ (*root*), viii. 22.  
 Thuí = stutih, iii. 12.

### D. ( द )

Dāichcho = daityah, i. 36.  
 Daivam = daivam, i. 37. iii. 58.  
 Daissam = dāsyāmi, xii. 14. (*Śaur.*)  
 Dansanam = darśanam, iv. 15.  
 Dachchham = drakshyāmi, vii. 16.  
 Dachchho = dakshah, iii. 30.  
 Dattham = dasṭam *or* dṛiṣṭam,  
 iv. 12.  
 Davaggi = dāvāgnih, i. 10.  
 Dasamuho = daśamukhah, ii. 45.  
 Dasaraho = dasarathah, ii. 45.  
 Dasavalo = daśabalah, ii. 45.  
 Daha = daśa, ii. 44.  
 Dahamuho = daśamukhah, ii. 45.  
 Daharāho = daśarathah, ii. 45.  
 Dahavalo = daśabalah, ii. 45.  
 Dahim = dadhi, v. 25, 30.  
 Daske = dakshah, xi. 8 (*Māg.*)  
 Dáúna = datwá, iv. 23.  
 Dāḍimam = dāḍimam, ii. 23.  
 Dādhá = danshtrá, iv. 33.

Dátúnam = datwá, x. 13 (*Paiś.*).  
 Dálimam = dāḍimam, ii. 23.  
 Dāvaggi = dāvāgnih, i. 10.  
 Dáham = dāsyāmi, vii. 16.  
 Diaro = devarah, i. 34.  
 Diabo = divasah, ii. 2, 46.  
 Diggham = dīrgham, iii. 58.  
 Dīṭṭhí = dṛiṣṭih, i. 28. iii. 10,  
 50, 51.  
 Dinṇam = dattam, viii. 62.  
 Disá = diś, iv. 11.  
 Díham = dīrgham, iii. 58.  
 Duallam, duúlam = dukúlam, i. 25.  
 Duíam = dwitíyam, i. 18.  
 Dukkho = dukkhitah, iii. 58.  
 Duyyane = durjanah, xi. 7 (*Māg.*)  
 Duve = dwau, vi. 57.  
 Duvário = dauvárakah, i. 44.  
 Duháiam, duháijjaī = dwidhákṛi-  
 tam, dwidhákriyate, i. 16.  
 Duhio = dukkhitah, iii. 58.  
 Dúmaī = dunoti, viii. 8.  
 De = te (tava), twayá vi. 32. =  
 dá, xii. 14 (*Śaur.*)  
 Dearo = devarah, i. 34.  
 Devatthuí, devathuí, = devastutih,  
 iii. 57.  
 Devvam = daivam, i. 37. iii. 58.  
 Dehi = dehi, vi. 64.  
 Do, doṇi = dwau, vi. 57.  
 Doṇham = dwayoh, vi. 59.  
 Doháiam, doháijjaī = dwidhákṛitam,  
 dwidhákriyate, i. 16.  
 Dohim, etc. = dwábhyaṁ, etc., vi. 54.  
 Dohalo = dohadam (*neut.*), ii. 12 (*cf.*  
 transl., note).  
 Doho, droho = drohah, iii. 4.



## Dh. ( ध )

- Dhaṇam = dhanam, iv. 12.  
 Dhaṇavanto, } = dhanavān, iv. 25.  
 Dhanālo, }  
 Dhammillam } = dhammillah (*masc.*)  
 Dhammellam } i. 12.  
 Dhā = dhāv (*dhāvu*), viii., 27.  
 Dhīā = duhitā (*Sans.* 'dhīdā'), iv.  
 33.  
 Dhīram = dhairyam, i. 39. iii. 18, 54.  
 Dhupañ = dhūnoti, viii. 56.  
 Dhutto = dhūrtah, iii. 24.  
 Dhurā = dhur, iv. 8.  
 Dhuvvañ, }  
 Dhunijjañ, } = dhūyate, viii. 57.  
 Dhúdā = duhitā, iv. 33.

## P. ( प )

- Paaḍam, páaḍam = prakatam, i. 2.  
 Pakhalo, = prakhalah, ii. 27.  
 Paūam, páuam = prākṛitam, i. 10.  
 Paūtti = pravṛittih, i. 29.  
 Paūmam = padmam, iii. 65.  
 Paūro = paurah, i. 42.  
 Paūriso = paurushah, i. 42.  
 Paottho = prakoshthah, i. 40.  
 Pachchakkham (*sic. leg.*) = pratyak-  
 sham, iii. 27.  
 Pachchham = pathyam, iii. 27.  
 Pachchhimam = paśchimam, iii. 40.  
 Pajjatto = paryāptah, iii. 1.  
 Pajjunno = pradyumnah, iii. 44.  
 Pattañam = pattanam, iii. 23.  
 Paḍāā = patākā, ii. 8.  
 Paḍa = pat (*root*), viii. 51.

- Paḍi = prati, *cf.* ii. 8, note, transl.  
 Paḍinsudam = pratiśrutam, iv. 15.  
 Paḍivaā, páḍi- = pratipad, i. 2. iv. 7.  
 Paḍivaddi = pratipattih, ii. 7 (*cf.*  
 transl. note).  
 Paḍisaro = pratisarah, ii. 8.  
 Paḍisiddhī, páḍi- = pratisparddhin,  
 i. 2. iii. 37; *cf.* note, p. 108.  
 Paḍhamo = prathamah, ii. 28.  
 Paṇṇaraho = panchadaśah, iii. 44.  
 Paṇṇásá = pancháśat, iii. 44.  
 Paṇhá, -ho = praśnah, iii. 33. iv. 20.  
 Paṇhudam = prasnutam, iii. 33.  
 Pattharo, -tháro = prastárah, i. 10.  
 Pabhavañ = prabhavati, viii. 3.  
 Pamillañ, -ílañ = pramílati, viii. 54.  
 Pamho = pakshman, iii. 32.  
 Parahuo = parabhrītah, i. 29.  
 Paribhavañ = paribhavati, viii. 3.  
 Palanghaṇo = pralanganah, ii. 27.  
 Palittam = pradīptam, ii. 12.  
 Pallattham = paryastam, iii. 21.  
 Pallāṇam = paryāṇam, iii. 21.  
 Pavattho = prakoshthah, i. 40.  
 Pavaṇuddhaam, } = pavanoddhatam,  
 Pavaṇoddhaam, } iv. 1, *cf.* note transl.  
 Pasuttam, pá- = prasuptam, i. 2.  
 Pasiddhī, pá- = prasiddhih, i. 2.  
 Paharo, paháro = prahárah, i. 10.  
 Paho = pathin, i. 13.  
 Pá, páa = ghrá (*root*), viii. 20.  
 Pāavaḍaṇam = pádapatanam, iv. 1  
 (*cf.* note transl.)  
 Páuam = prākṛitam, i. 10.  
 Páuso = prāvṛish, iv. 11, 18.  
 Pádisiddhī = pratisparddhin, i. 2.  
 iii. 37.

Pānāinto = prāṇavat, iv. 25.  
 Pāniam = pāṇiyam, i. 18.  
 Pārāo, pārāvao = pārāvatah, iv. 5.  
 Pālei = padyate, viii. 10.  
 Pāvadaṇam = pādapatanam, iv. 1.  
 (cf. note transl.)

Piá, piaro = pitá, v. 35.  
 Piápiam, piá- = pítápítam, iv. 1 (ḥ)  
 Pikkam = pakwam, i. 3. iii. 3.  
 Piṭṭham = piṣṭham, i. 12.  
 Piva = iva, x. 4. (Paś.)  
 Píam, píalam = pítam, -alam, iv. 26.  
 Piṇattāṇam, } = pínatá, iv. 22.  
 Piṇadá, }  
 Puṭṭham, } = priṣṭham, iv. 20.  
 Puṭṭhí, }

Puḍo, puḍḍo = putrah, xii. 5 (Śaur.)  
 Puppham = pushpam, iii. 35, 51.  
 Pūrilam = paurastyam, iv. 25, comment.; cf. App. B, and transl.

Puriso = purushah, i. 23.  
 Pulaāi = paśyati, viii. 69; cf. p. 173.  
 Pulisáha = purushasya, xi. 12 (Māg.)  
 Puvvanho = púrvāṇṇah, iii. 8.  
 Puso, pusso = pushyah, iii. 58.

[Query púso; cf. App. D.]

Puhavi = prithaví, i. 13, 29.  
 Pekkhaī, pecehhaī = prekshate, v. 14, var. lect., cf. xii. 18, and p. 173.

Petṭham = piṣṭham, i. 12.  
 Peṇḍam, piṇ- = piṇḍam, i. 12.  
 Pemmam = preman, iii. 52. [Qy.  
 'pemmo' ḥ cf. iv. 18, but in Ratn.,  
 p. 26, 12, pemman.]

Perantam = paryantam, i. 5. iii. 18.

Pokkharo = pushkarah, i. 20. iii. 29.  
 Potthao = pustakam (neut.), i. 20.

Ph. (फ)

Phanso = sparśah, iii. 36. iv. 15.  
 Phaṇaso = panasah, ii. 37.  
 Phandanam = spandanam, iii. 36.  
 Phariso = sparśah, iii. 62.  
 Pharuso = parushah, ii. 36.  
 Phaliam = paṭitam (ḥ), viii. 9.  
 Phalihá = parikhá, ii. 30, 36.  
 Phaliho = parighah, ii. 30, 36.  
 Phaliho = sphatikah, ii. 4, 22.  
 Phuttaī, } = sphuṭati, viii. 53.  
 Phuḍaī }

Bh. <sup>1</sup> (भ)

Bhaapphaī = vñhaspatih, iv. 30.  
 Bhairavo = bhairavah, i. 36.  
 Bhattam = bhaktam, iii. 1.  
 Bhattáro = bhartá, v. 31, 33.  
 Bhaddam = bhadram, iv. 12.  
 Bhamāi = bhramati, viii. 71.  
 Bhamiro = bhramaṇaśīlah, iv. 24.  
 Bhara = smṛi (root), viii. 18; cf. p. 167.

Bharaniḥjam, } = bharaniyam, ii. 17.  
 Bharaniām, }  
 Bharaho = bharatah, ii. 9.  
 Bhá = bhí (root), viii. 19.  
 Bháaṇam = bhājanam, iv. 4.  
 Bháá, bháaro = bhrátá, v. 35.  
 Bháṇam = bhājanam, iv. 4.  
 Bháriá = bhāryá, x. 8 (Paś.)

<sup>1</sup> For words beginning with *b*, see under *v*.

Bhingaró = bhrīngārah, i. 28.  
 Bhingo = bhrīngah, i. 28.  
 Bhindiválo = bhindipálah, iii. 46.  
 Bhindaĩ = bhinatti, viii. 38.  
 Bhisinĩ = visinĩ, ii. 38.  
 Bhuttam = bhuktam, iii. 50.  
 Bhumá (:) = bhúh, iv. 33.  
 Bhe = vah (*yushmákam*), vi. 37.  
 Bhottúna = bhuktwá, viii. 55.

### M. ( म )

Maam = mṛitam, i. 27.  
 Maĩ, mae = mayá, mayi, vi. 46, 52.  
 Maitto, etc. = mat, vi. 48.  
 Maĩlam = malinam, iv. 31.  
 Mauidam = mukuṭam, i. 22. ii. 1.  
 Maĩlam, -lo = mukulam, i. 22. ii. 2.  
 Maúro = mayúrah, i. 8.  
 Maúho = mayúkah, i. 8.  
 Mao = madah, ii. 2.  
 Mansam = mánsum, iv. 16.  
 Mansú = śmaśru (*neut.*), iv. 15.  
 Maggo = márgah, ii. 2. iii. 50.  
 Machchhiá = makshiká, iii. 30.  
 Mujjha = asmad (*base*) [*asmad* declined vi. 40—53.]  
 Majjhaṇṇo = madhyáhnah, iii. 7.  
 Majjham = madhyam, iii. 28.  
 Made = mṛitah, xi. 15. (*Mág.*)  
 Maḍham = maṭhah (*masc.*), ii. 24.  
 Manansinĩ = manaswinĩ, i. 2. iv. 15.  
 Maṇḍúro = maṇḍúkah, iv. 33.  
 Mantham = mastam, iv. 15.  
 Mam, mamam = mām, vi. 42.  
 Mara = mṛi (*root*), viii. 12.  
 Marisa = mṛish (*root*), viii. 11.

Mala = mṛid (*root*), viii. 50.  
 Maliṇam = malinam, iv. 31.  
 Masāṇam = śmaśānam, iii. 6.  
 Massú = śmaśru (*neut.*) iii. 6; *cf.*  
 iv. 15.  
 Maha, majjha, etc. = mama, vi. 50.  
 Mahaaddham, } = mamárdham, iv.  
 Mahaddham, } 1; *cf.* note transl.  
 Mahuam = madhúkam, i. 24.  
 Mahum = madhu, v. 25—27, 30.  
 Máando = mākandah, iv. 33.  
 Máá = mátá, v. 32.  
 Máuo = mátrīkah, i. 29.  
 Máindo = chútah (mākandah), iv. 33.  
 Mánansinĩ = manaswinĩ, i. 2. iv. 15.  
 Mánuso = mánushah, ii. 42.  
 Málá = málá, v. 19—24. vi. 60.  
 Máláillo = máláván, iv. 25.  
 Másam = mánsum, iv. 16.  
 Mianxo = mṛigánkah, i. 28.  
 Mio = mitrah, iii. 58.  
 Michehhá = mithyá, iii. 27.  
 Mitto = mitrah, iii. 58.  
 Milánam = mlánam, iii. 62.  
 Miva = iva, ix. 16.  
 Muingo = mṛidangah, i. 3.  
 Mukkham = mushkah (*masc.*) iii. 29.  
 Muggaro = mudgarah, iii. 1.  
 Muggo = mudgah, iii. 1.  
 Muchchhá = múrchhá, iii. 51.  
 Munjáano = maunjáyanah, i. 44.  
 Muṇa = jná (*root*), viii. 23.  
 Muṇálo = mṛinálah, i. 29.  
 Mutti = múrtti, iii. 24.  
 Muddho = mugdhah, iii. 1.  
 Muham = mukham, ii. 27.  
 Muhalo = mukharah, ii. 30.

Múdhattanam = múḍhatwam, iv. 22.  
 Múdhadá = múḍhatá, iv. 22.  
 Mchalá = mekhalá, ii. 27.  
 Meho = meggho, ii. 27.  
 Mekho = meggho, x. 3. (*Paś.*)  
 Mottá = muktá, i. 20.  
 Moro = mayúrah, i. 8.  
 Moho = mayúkhah, i. 8.  
 Mmiva = iva, ix. 16.  
 Mhi, mho, mhu, mha = asmi, smah,  
 vii. 7.

### R. ( र )

Raṇnam = ratnam, iii. 60.  
 Raadam = rajatam, ii. 2, 7.  
 Rachchhá = rathyá, iii. 27.  
 Rannam<sup>1</sup> = aranyam, i. 4.  
 Raṇṇo, -ṇṇá = rájnah, -ná, v. 38, 42.  
 Rattam (?) = raktam, viii. 62.  
 Rattí = rátrih, iii. 58.  
 Ramañijjam, } = ramaníyam, ii. 17.  
 Ramaníam, }  
 Ramijjaí, } = ramyate, viii. 58.  
 Rammaí, }  
 Rasí, rassí = raśmih, iii. 2, 58.  
 Ráaūlam, ráulam = rájakulam, iv. 1.  
 Ráá = rájá, v. 36 (*declined* v. 36—  
 44).  
 Ráiṇo, -ná = rájnah, -ná, v. 38, 43.  
 Rái = rátrih, iii. 58.  
 Ráchi = rájan, x. 12 (*Paś.*).  
 Rásaho = rásabhah, ii. 27.  
 Ráhá = rádhá, ii. 27.

Richehho = rikshah, i. 30. iii. 30.  
 Riṇam = rinam, i. 30.  
 Riddho = ṛiddhah, i. 30.  
 Rukkho = vrikshah, i. 32. iii. 31.  
 Ruṇnam = ruditam, viii. 62.  
 Ruddo, rudro, = rudrah, iii. 4.  
 Rundha = rudh (*root*), viii. 49.  
 Ruppam = rukmam, iii. 49.  
 Ruppini = rukmiṇí, iii. 49.  
 Rumbha = rudh (*root*), viii. 49.  
 Ruva = rud (*root*), viii. 42.  
 Rúsaī = rushyati, viii. 46.  
 Re, *particle*, ix. 15.  
 Rochechham = rodishyámi, vii. 16.  
 Rottūṇa = ruditwá, viii. 55.  
 Rosáinto = roshaván, iv. 25.

### L. ( ल )

Laggaī = lagati, viii. 52.  
 Lachchhí = lakshmí, iii. 30.  
 Latṭhí = yasṭih, ii. 32 (*cf. note*  
*transl.*, ii. 31).  
 Laskaśe = rákshasah, xi. 8. (*Mág.*)  
 Lahuí = laghwí, iii. 65.  
 Láá = rájá, xi. 10. (*Mág.*)  
 Lichchhá = lipsá, iii. 40.  
 Lijjhaī = lihyate, viii. 59.  
 Luṇa = lú (*root*), viii. 56.  
 Luvvaí, luñijjaí = lúyate, viii. 57.  
 Lubhaí = mārśṭi (*mṛj*), viii. 67.  
 Loṇam = lavanam, i. 7.  
 Loddhao = lubdhakah, i. 20. iii. 3.

<sup>1</sup> This form continually occurs in the Prákr̥it songs in the 4th Act of the Vikramorvaśí.

## V. ( व )

- Vaaī = śaknoti, viii. 70.  
 Vaanam = vachanam, ii. 2, 42.  
 Vaam = vayam, xii. 25. (*Śaur.*)  
 Vāideso = vaideśah, i. 36.  
 Vāideho = vaidehah, i. 36.  
 Vāiram = vairam, i. 36.  
 Vāisampāṇo = vaiśampāyanah, i. 36.  
 Vāisāho = vaiśākhah, i. 36.  
 Vāisio = vaiśikah, i. 36.  
 Vakkalam = valkalam, iii. 3.  
 Vaggi = vāgmī, iii. 2.  
 Vankam = vakram, iv. 15.  
 Vachechāī = vrajati, viii. 47.  
 Vachchharo = vatsarah, iii. 40.  
 Vachchho = vrikshah, i. 32. iii. 31.  
 (*declined* v. 1—13, 27. vi. 63).  
 Vachchho = { vatsah, iii. 40.  
 { vakshas, iii. 30. iv. 18.  
 Vajjaī = trasati, viii. 66.  
 Vajjhao = vāhyakah, iii. 28.  
 Vanchanāīam = vanchanīyam, iv. 14.  
 Vādisam = vadiśam, ii. 23.  
 Vaddhaī = vardhate, viii. 44.  
 Vaṇam = vanam, iv. 12.  
 Vaṇno = varnah, iv. 15.  
 Vaṇhī = vahnih, iii. 33.  
 Vattamāṇam = vartamānam, iii. 24.  
 Vattā = vārttā, iii. 24.  
 Vattiā = vartikā, iii. 24.  
 Vaddho = vṛiddhah, i. 27.  
 Vandam = vṛindam, iv. 27.  
 Vappho = vāshpah (ushman) iii. 38.  
 Vamchanāīam = vanchanīyam (?), iv. 14.  
 Vammaho = manmathah, ii. 39. iii. 43.  
 Vammo = varma, iv. 18.  
 Vamhanja = brahmaṇyah, xii. 7. (*Śaur.*)  
 Vamhaṇo = brāhmaṇah, iii. 8. (*cf.* vi. 64)  
 Vamhá, vamháno = brahmá, v. 47.  
 Varaī = vṛiṇotī, viii. 12.  
 Valahī = vadabhih, ii. 23.  
 Valiam = vyalikam, i. 18.  
 Vale, *particle*, ix. 12.  
 Vasahī = vasatih, ii. 9.  
 Vasaho = vṛishabhah, i. 27. ii. 43.  
 Vahiro = badhirah, ii. 27.  
 Vahumuham, } = vadhúmukham,  
 Vahúmuham, } iv. 1.  
 Vahú = vadhúh, v. 19, 21, 29. vi. 60.  
 Vá, váa = mlai (*root*) viii. 21.  
 Váá = vāch, iv. 7.  
 Vāavaḍanam, *see* páa-  
 Váú = váyuh (*declined* v. 14—18,  
 27. vi. 60, 61).  
 Váraha = dwádaśa, ii. 14, 44.  
 Vávado (?) = vyáprītah, xii. 4. (*Śaur.*)  
 Váhittam = vyáhrītam, iii. 52.  
 Váho = vāshpah, iii. 38, 54.  
 Via = iva, ix. 3, 16. xii. 24.  
 Viaddī = vitardih, iii. 26.  
 Vianá = vedaná, i. 34.  
 Viano = vyaanam (*neut.*), i. 3.  
 Viāṇam = vitānam, ii. 2.  
 Viárillo, viáruillo = vikárvat, iv. 25.  
 Viīṇho = vitṛishṇah, i. 28.  
 Viudam = vivṛitam, i. 29. ii. 7.  
 Viulam = vipulam, ii. 2.  
 Vinhiam = vṛinhitam, i. 28.  
 Vikkavo = viklavah, iii. 3.  
 Vikkiṇāī, } = vikrīṇíte, viii. 31.  
 Vikkei, }  
 Vichchhaddī = vichchhardih, iii. 26.  
 Vijjá = vidyá, iii. 27.  
 Vijjulí, vijjú = vidyut, iv. 26. iv. 9.

Vinchhuo = vṛiśchikah, i. 15, 28. iii. 41.  
 Vinjo = vijnah, xii. 7 (*Śaur.*)  
 Vinjāto = vijnātah, x. 9 (*Paś.*)  
 Vinjho = vindhyah, iv. 14.  
 Viḍavo = viṭapah, ii. 20.  
 Vinnānam = vijnānam, iii. 44.  
 Vinhú = vishṇuh, i. 12. iii. 33.  
 Vipphariso = visparśah, iii. 51, 62.  
 Vimjho = vindhyah, iv. 14.  
 Vimhao = vismayah, iii. 32.  
 Visaī (?) = grasate, viii. 28.  
 Visam = visam, ii. 38.  
 Visí = vṛishí, i. 28.  
 Visúra = khid (*root*), viii. 63.  
 Vissáso = viśwásah, iii. 58.  
 Vihalo = vihwalah, iii. 47.  
 Víríam = víryam, iii. 20.  
 Visattho = viśwastah, i. 17.  
 Visambho = viśrambhah, i. 17.  
 Vísáso = viśwásah, iii. 58.  
 Víha = nibhí (*root*), viii. 19.  
 Vujjhaī = budhyate, viii. 48.  
 Vuṭṭaī (?) = majjati, viii. 68.  
 Vuttanto = vṛittāntah, i. 29.  
 Vundāvanam = vṛindāvanam, i. 29.  
 Vea = eva, ix. 3.  
 Veaná = vedaná, i. 34; *cf.* iv. 1.  
 Vechchham = vetsyámi, vii. 16.  
 Vejjam = vaidyam, iii. 27.  
 Vediso = vetasah, i. 3. ii. 8.  
 Veddhāī = veshṭate, viii. 40.  
 Venhú = vishṇuh, i. 12.  
 Vettúna = viditwá, viii. 55.  
 Vebbhālo = vihwalah, iii. 47.  
 Veluriam = vaidúryam, iv. 33.

Vellí = vallih, i. 5.  
 Vo = vah, vi. 29, 37.  
 Vochechham = vakshyámi, vii. 16.  
 Voram = badaram, i. 6.  
 Vrandam = vṛindam, iv. 27; *cf.* iii. 4.

### Ś. ( ऋ )

Śahidāni = sodhwá, xi. 16 (*Mág.*)  
 Śiálá, etc. = śṛigálah, xi. 17 (*Mág.*)

### S. ( ष )

Saadho = śakātah, ii. 21.  
 Saahuttam = śatakṛitwas, iv. 25 (*cf.* App. B.)  
 Saá, saī = sadá, i. 11.  
 Saīram = swairam, i. 36.  
 Samvattao = samvartakah, iii. 24.  
 Samvudam = samvṛitam, i. 29.  
 Samvudí = samvṛitih, ii. 7.  
 Samvellaī = samveshṭate, viii. 41.  
 Sankanto = sankrántah, iii. 56.  
 Sanká = śanká, iv. 17.  
 Sakka = śak (*root*), viii. 52.  
 Sakko = śakrah, iii. 3.  
 Sachávam = sachápam, ii. 2.  
 Sajjo = shadjah, iii. 1.  
 Sanjado = samyatah, ii. 7.  
 Sanjādo = samyáta, ii. 7.  
 Sadhá = satá, ii. 21.  
 Sada = śad (*root*) viii. 51.  
 Saṇeho = snehah, iii. 64.  
 Sanṭhaviām, } = sansthápitam, i. 10.  
 Sanṭháviam, }  
 Saṇdho = shandḥah, ii. 43.  
 Saṇná<sup>1</sup> = sanjná, iii. 55.

<sup>1</sup> Vinṇatti = vijnaptih would be a better example; *cf.* note, transl.



- Saṇṇam = ślakṣṇam, iii. 33.  
 Saddaha = śrat + dhá (*root*), viii. 33.  
 Saddálo = śabdaván, iv. 25.  
 Sanánam = snánam, x. 7. (*Pañ.*)  
 Sappham = śashpam, iii. 35.  
 Sabharí = śapharí, ii. 26.  
 Sabhalam = saphalam, ii. 26.  
 Samattho = samastah, iii. 12.  
 Samiddhí = samṛiddhih, i. 2.  
 Sampattí = sampattih, iv. 17.  
 Sampadi = samprati, ii. 7.  
 Sambhava = sam + bhú (*root*), viii. 3.  
 Sammaḍḍo = sammardah, iii. 26.  
 Sara = sṛi (*root*), viii. 12.  
 Sarado = śarad, iv. 10, 18.  
 Sararuham, } = saroruham, iv. i.  
 Saroruham, }  
 Sariá = sarit, iv. 7.  
 Sarichehham = sadṛiksham, i. 2.  
 iii. 30. (*cf.* i. 31).  
 Sariso = sadṛiśah, i. 31.  
 Saro = saras, iv. 6, 18.  
 Saláhá = ślāghá, iii. 63.  
 Savaho = śapathah, ii. 15, 27.  
 Savomuo, -múo = (?), iv. 1 (*cf.* note transl.)  
 Savvajjo = sarvajnah, iii. 5.  
 Savvañjo = sarvajnah, x. 9. (*Pañ.*)  
 Savvañño = sarvajnah, xii. 8 (*Śaur.*)  
 Savvattha, etc. = sarvasmin, vi. 2.  
 Sahamáṇá, -ṇí = sahamáná, v. 24  
 (for this Sút., *cf.* note transl.)  
 Sahassahuttam = sahasrakṛitwas, iv.  
 25 (*cf.* App. B.)  
 Sahá = sabhá, ii. 27.  
 Sáaro = ságarah, ii. 2.  
 Sámiddhí = samṛiddhih, i. 2.  
 Sárango = śárnghah, iii. 60.  
 Sáricehham = sadṛiksham, i. 2.  
 Sávo = sápah, ii. 15.  
 Si = asi, vii. 6.  
 Siálo = śṛigálah, i. 28.  
 Siásiam = sitásitam, iv. 1.  
 Singáro = śṛingárah, i. 28.  
 Sitthí = sṛiṣṭih, i. 28.  
 Siḍḍhilo = śithilah, ii. 28.  
 Siṇiddho = snigdha, iii. 1.  
 Sinho = śiśnah, iii. 33.  
 Sitthao = sikhthakam (*neut.*), iii. 1.  
 Sindúram = sindúram, i. 12.  
 Sindhavam = saindhavam, i. 38.  
 Sibhá = śiphá, ii. 26.  
 Sim = teshám, tásám, vi. 12.  
 Siram = śiras, iv, 19.  
 Siraveaṇá, siro- = śirovedaná, iv. 1.  
 Sirí = śrī, iii. 62.  
 Siliṭṭham = śliṣṭham, iii. 60.  
 Sivino = swapnah, i. 3. iii. 62.  
 Siásiam = sitásitam, iv. 1.  
 Sibharo = śikarah, ii. 5.  
 Sího = sinho, i. 17.  
 Suidí = sukṛitih, ii. 7.  
 Suuriso = supurushah, ii. 2.  
 Sujjo = sūryah, iii. 19.  
 Suna = śru (*root*), viii. 56.  
 Sunḍo = śaundāh, i. 44.  
 Sunderam = saundaryam, i. 5, 44. iii. 18.  
 Sutto = sūptah, iii. 1. vii. 6.  
 Supa (?) = mṛij (*root*), viii. 67.  
 Suppanahá, -í = sūrpanakhá, v. 24.  
 Sumara = smṛi (*root*), viii. 18. xii. 17.  
 Suvvaí = śrúyate, viii. 57; *cf.* vii. 9.  
 Sú, *particle*, ix. 14.  
 Súí = sūchí, ii. 2.

Súro = sūryah, iii. 19.  
 Súsai = śushyati, viii. 46.  
 Se = tasya, tasyáh, vi. 11.  
 Sechham = śaityam, i. 35.  
 Sejjá = śayyá, i. 5. iii. 17.  
 Sendúram = sindúram, i. 12.  
 Sebháliá = śepháliká, ii. 26.  
 Sevá, servá = sevá, iii. 58.  
 Selo = śailah, i. 35.  
 So = sah, vi. 22.  
 Soamallam = saukumáryam, i. 22.  
 iii. 21.  
 Soúṇa = śrutwá, iv. 23.  
 Sochchham = śroshyámi, vii. 16.  
 Sonhá = snushá, ii. 47.  
 Sottam = srotam, iii. 52.  
 Somálo = sukumárah, ii. 30 (*cf.* note  
 transl., and Errata p. xxxii.)  
 Sommo = saumyah, iii. 2.  
 Soriám = śauryam, iii. 20.  
 Sossam = śushma, iii. 2. (*cf.* iii. 32<sup>2</sup>)

### H. ( ह )

Hanso = hraswah, iv. 15.  
 Hake, hage = aham, xi. 9 (*Mág.*)  
 Hadakke = hṛidayam, xi. 6 (*Mág.*)  
 Haṇumanto, } = hanumán, iv. 25.  
 Haṇumá, }  
 Hattho = hastah, iii. 12, 50.  
 Hado = hatah, ii. 7.  
 Ham = aham (*asmad* decl. vi. 40—53).  
 Hammaī = hanti, viii. 45.  
 Harisa = hṛish (*root*), viii. 11.  
 Hariso = harshah, iii. 62.

Haladdá, } = haridrā, i. 13. v. 24.  
 Haladdí, } (on the latter Sút. *cf.* note  
 transl.)  
 Halio = hálakah, i. 10.  
 Havim = havis, v. 25 (*cf.* iv. 6).  
 Haśidu, -di, -de, -da = hasitah, xi.  
 11 (*Mág.*).  
 Hasaí, hasantí = hasantí, vii. 11.  
 Hasanto = hasan, vii. 10.  
 Hasiro = hasanaśflah, iv. 24.  
 Hassaī, } = hasyate, vii. 9. viii. 58.  
 Hasijjāi, }  
 Hálío = hálakah, i. 10.  
 Hiaam = hṛidayam, i. 28.  
 Hitaakam = hṛidayam, x. 14 (*Pañ.*)  
 Hittham = trastam, viii. 62 (*cf.* App.  
 A, 37).<sup>1</sup>  
 Hirí = hríh, iii. 62.  
 Hire, *particle*, ix. 15.  
 Híraī = hriyate, viii. 60.  
 Huam (húam ?) = bhútam, viii. 2.  
 Huṇa = hu (*root*), viii. 56, 57.  
 Huva = bhú (*root*), viii. 1.  
 Huvvaī, huṇijjāi = húyate, viii. 57.  
 Huvía = abhavat, vii. 23; *cf.* note  
 transl.  
 Huvasu = bhava, ix. 2; *cf.* vii. 18.  
 Ho = bhú (*root*), viii. 1.  
 Hojja, hojjá = bhavati, bhavishyati,  
 etc., vii. 20 (*cf.* note, transl.)  
 Hossam, etc. = bhavishyámi, vii. 14.  
 Hohitthá } = bhavishyámah, vii. 15.  
 Hohissá }  
 Hohía = abhút, vii. 24 (*cf.* note transl.)

<sup>1</sup> Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.





BINDING SECT.

NOV 9 1973

PLEASE DO NOT REMOVE  
CARDS OR SLIPS FROM THIS POCKET

---

UNIVERSITY OF TORONTO LIBRARY

---

PK  
1206  
V37  
1868

Vararuci  
The Prakrita-prakasa

UTL AT DOWNSVIEW



D RANGE BAY SHLF POS ITEM C  
39 13 02 22 07 016 1